A

WORD to SINNERS,

AND

A WORD to SAINTS.

The *Former* tending to the awakening the Conſciences of ſecure Sinners, unto a lively ſenſe and apprehenſion of the dreadful condition they are in, ſo long as they live in their Natural and Unregenerate Eſtate.

The *Latter* tending to the directing and perſwading of the Godly and Regenerate unto ſeveral ſingular Duties.

By *Tho. Gouge*, Miniſter of the Goſpel.

LONDON,

Printed for *Tho. Parkhurſt*, at the ſign of the *Bible* and *Three Crowns* near *Mercers Chappel*, in *Cheapſide*, 1674.

To my dearly beloved Friends the Inhabitants of St. Sepulchres *Pariſh*, London.

Beloved Friends,

TO further the ſalvation of mens ſouls, as it is a moſt Excellent Work, ſo it ought to be the ſtudy and endeavour both of every Chriſtian in his place and calling, and eſpecially of the Miniſters of the Goſpel, whoſe office and function calls upon them more importunately to labour therein. Now ſince *Regeneration is abſolutely neceſſary to Salvation*, and that there can be no entrance into the *new Jeruſalem* without a *new birth*. I have according to that ability which the Lord hath given me, ſet forth in this ſmall Treatiſe the *nature* and *neceſſity* of *Regeneration*, together with the *Means* on your part to be performed for the better attaining thereunto.

Moſt of theſe truths have been preached in your hearing, and now they are preſented to your ſight; that thereby you may be put in remembrance of them, and more thorowly affected with them. Though I ceaſe to be your Miniſter, yet I ſhall not ceaſe to do what in me lyeth to further your eternal happineſs. It was my hearty deſire of your everlaſting welfare that firſt put me upon preaching on this Subject: and the like deſire hath engaged me to preſent the ſame to your view.

Herein have I ſet before you *Heaven* and *Hell*, *Happineſs* and *Miſery*. Oh that you would be ſo wiſe as to chuſe Heaven rather than Hell, Happineſs rather than Miſery.

That I ſhould adventure theſe Notes into the World, is not out of any conceipt that there is any

thing extraordinary in them, being conscious to my self of much Weakness: but merely out of that strong affection I bear to your soul's welfare. *For my hearts desire for you is, that you may be saved.* And will the Lord but bless this small Treatise to the Regeneration, or Edification of any of your Souls, I have the end of all my pains and cost.

That I may not detain you longer, I shall close this Epistle with three requests unto you.

1. That you kindly accept of this small Book, which treats on a subject so necessary to your everlasting happiness.

2. That you would be pleased as to peruse it your selves, so to take some time to read it to your Families. If you cannot find leisure on the week days, then to read some part thereof on each Lords day, till you have read it through.

3. That you would not lock it up in your closets, but suffer it to lie in your houses, where your Children and Servants may peruse it as they find opportunity. Who knoweth how successful and fruitful this plain Treatise may prove, if the Lord shall be pleased to accompany it with his blessing?

That the Lord therefore would so bless these my poor and weak endeavours, that such as are yet in their natural state may be converted, that Converts may be improved and built up in that grace wherein they stand, is the unfeigned desire and hearty prayer of

March, 28. 1671.

Your Servant in the Work of the Gospel, who hath been, and still is, desirous of your Spiritual welfare.

Tho. Gouge.

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IMPRIMATUR.

April, 14. 1671 *Guliel. Wigan*, Rev. *Humph.* Epiſ. *Lond.* a Sacr. Dom.

John

John 3. 1, 2, 3.

1. *There was a man of the Pharisees, named* Nicodemus, *a Ruler of the Jews.*
2. *The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.*
3. *Jesus answered, and said unto him, Verily, Verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God.*

CHAP. I.

The Exposition and Observations arising out of these Verses.

FRom the beginning of this third Chapter to the 22 *verse* is set forth the conference between our blessed *Saviour*, and *Nicodemus*. In which are three things observable.

1. A description of *Nicodemus*, verse 1.
2. The occasion of the conference, which was *Nicodemus his coming unto Christ*, expressed *verse* 2.
3. The conference it self, from *verse* 3. to 22.

1. *Nicodemus* is thus described, verse 1. *There was a man of the Pharisees, named* Nicodemus, *a Ruler of the Jews*: He is here set forth,

1. By his name, *Nicodemus*, which is distinctly set down, as for the truth of the History, so for the honour of the man. It is observable, that in the holy Scriptures there is most care of setting down the names of good men, that have in their life time, some way or other, set forth God's glory, and made themselves examples worthy of imitation. For *God*

will honour ſuch as honour him, he will have their memorial bleſſed.

2. *By his Sect*, He is expreſly ſaid to be *a man of the Phariſees*: who were a ſelect Sect among the *Jews*, of higheſt account for their ſeeming ſanctity and ſtrict profeſſion. Whereas in truth they were very *hypocrites*: for *they did all to be ſeen of men*. Which becauſe Chriſt diſcovered, and made known to the people, they proved his greateſt enemies and perſecutors.

3. *By his Office*. It's in general ſaid, that he was *a Ruler of the Jews*. Which is not to be taken, as if he were the only, or chief Governour of the *Jews*, but to ſhew that he was none of the common ſort, but one of thoſe who had authority and government amongſt the *Jews*.

It is obſervable, that few of the *Phariſees* and *Rulers* received Chriſt's Doctrine, and believed on him, as appears by their own expreſſion, *Have any of the Rulers, or of the Phariſees believed on him?* John 7. 48. Which interrogation importeth a ſtrong Negation; implying, that none or few of the *Rulers* or *Phariſees* believed on Chriſt. They were ſo puffed up with the pride of their High-places; ſo ſwoln with conceitedneſs of their ſtrict profeſſion and ſeeming ſanctity; and ſo poſſeſt with prejudice againſt the ſpiritual and heavenly doctrine of Chriſt, that their hearts boyled with much envy and indignation againſt him: and thereupon ſought many wayes to entrap, and enſnare him. Yea out of very malice they thirſted after his blood, and never ceaſed till they took away his life. Yet here we find one who was both a *Phariſee* and a *Ruler* become a *Diſciple of Jeſus Chriſt*, whom Chriſt inſtructeth as in *the Doctrine of Regeneration*, ſo in other main Principles of Religion, and thereupon became a true Believer; whence we may obſerve:

Obſerv. *That the dew of God's grace often falleth on the moſt graceleſs. That the greateſt of ſinners are oftimes received to mercy, and embraced in the arms of free grace.*

This God doth, as for the magnifying the riches of his grace, ſo for the encouraging great and notorious ſinners to return from their ſins, and to look up unto him for mercy. For are the greateſt ſinners oft-times received to mercy? Then there is hope of mercy for thee, how many and heinous ſoever thy ſins are. St. *Paul* ſpeaking of God's mercy to him,

who

who was not only an heinous sinner, but the *chief of sinners*, declareth how God shewed mercy to him, that he might be a ground of hope, and encouragement unto other great and heinous sinners; *For this cause*, saith he, 1 Tim. 1. 16. *I obtained mercy, that in me first, Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.* Yea questionless the conversion of so many notorious sinners is recorded in Scripture, not only as a memorial of what God hath done for others, but also as a sign and token what he is now ready and willing to do for the greatest sinners, upon their turning from their sins unto him by unfeigned repentence, and closing with Jesus Christ by a true and lively faith. Oh therefore let those admirable and stupendious patterns of mercy held forth in Scripture, be encouragements unto thee, to abandon thy sins, to turn over a new leaf, and to close with Jesus Christ upon the terms of the Gospel.

II. *The Occasion of the conference betwixt Christ and* Nicodemus *followeth in verse* 2. and that was *his coming unto Christ*; which is farther amplified by *the time when he came*, and that was *by night: The same came to Jesus by night. Nicodemus* his going unto Christ for farther instruction in the way and means of salvation, did evidence *the truth* of his faith; but his going *by night*, did evidence *the weakness* of his faith. He believed upon the hearing Christ Preach, and seeing the miracles which he wrought, that he was *a Teacher sent from God.* Yet because he was a *Pharisee* and a *Ruler*, thought it a disgrace to go *openly* unto Christ, to be instructed by him: but went *by night*, and thereby discovered *the weakness of his faith*; whence we may observe:

Observ. *True Faith may be exceeding weak.* This title, *O ye of little faith*, wherewith Christ often upbraideth his Disciples, is an evident proof thereof. So likewise that expression of the poor man, who cryed out unto Christ, Matth. 8. 26. *Lord I believe, help thou my unbelief.* The former word, *I believe*, sheweth *the truth* of his faith; but the latter word, *unbelief*, sheweth the *weakness* of his faith, which was so weak, that he calls it *unbelief.*

Though thy faith at present be weak, yet know for thy comfort, That the weakest faith, if true and sincere, is sufficient to salvation. For though God giveth not to all

believers a like meaſure and degree of faith; but to ſome more, to others leſs: yet he giveth to none of his leſs than may ſuffice to their ſalvation. So that the leaſt faith hath this in it, *that it is ſufficient to ſalvation*, in that it doth intereſt us in Chriſt, and in all the promiſes of the Goſpel.

III. The Conference it ſelf follows, which is a Dialogue between *Nicodemus*, and our *bleſſed Saviour*; wherein *Nicodemus* begins, ſaying *Rabbi*, *we know that thou art a Teacher ſent from God*: Wherein we may obſerve,

1. *The Title he giveth to our Saviour, Rabbi*, which ſignifieth *Maſter*, and ſo our Evangeliſt expoundeth it, *John* 1. 38. It is a compound word, and ſignifieth, *my Maſter*, For RAB implieth a man of excellency, one that excelleth others in knowledge and learning, and therefore may well be accounted a *Maſter*, or *Teacher*.

II. *The profeſſion which* Nicodemus *maketh of Chriſt*. In which we may obſerve,

1. The Profeſſion it ſelf, *we know that thou art a Teacher come from God*.

2. The reaſon thereof in the next words; *For no man can do theſe miracles that thou doeſt, except God be with him*. As if he had ſaid, whoſoever worketh Miracles, cometh from God, but thou workeſt miracles, therefore thou comeſt from God. This clauſe, *theſe miracles that thou doeſt*, carryeth a great *Emphaſis*, and ſheweth that they were very great miracles which Chriſt did, and ſo confirm the argument the more. This reaſon is ſound, and affordeth this point of doctrine;

Miracles cannot be wrought but by divine power. For miracles alter the order and courſe of nature; which none can do, but he which hath appointed, and ſet that order, namely God. I will not inſiſt on this, that I may haſten to that which I mainly intend in this Treatiſe.

In verſe 3. follows Chriſt's anſwer to *Nicodemus*, which is continued to verſe 22. In which Chriſt firſt declareth *the neceſſity of Regeneration*, in theſe words, *Verily, verily, I ſay unto thee, except a man be born again, he cannot ſee the Kingdom of God*.

Before we come to the ſubſtance of Chriſt's diſcourſe, obſerve we *his manner of entertaining* Nicodemus.

You have heard from the foregoing verſes, that *Nicodemus* was

was both a *Phariſee* and a *Ruler*; both which ſorts of men moſt of all oppoſed Chriſt. And you have heard of *his weakneſs*, how through fear and ſhame *he went to Chriſt by night*; being loth to be ſeen with him. Yet Chriſt rejects him not, but kindly entertains him, and inſtructs him in ſuch Points, whereof he was ignorant, though they were fundamental Points neceſſary to ſalvation. Whence we may obſerve:

Obſerv. *Chriſt is ready to entertain thoſe that in truth, and uprightneſs ſeek unto him, though their weakneſſes and infirmities are many.* He rejecteth not ſuch as are weak in faith for their weakneſs. We read in the Hiſtory of the Goſpel, that when Chriſt lived upon the Earth, he rejected none who came unto him in uprightneſs of heart: Some indeed went away of themſelves, but he turned away none. And can any imagine, that now Chriſt is in Heaven, he hath not the ſame bowels of compaſſion towards thoſe that come unto him, which he had, when he was upon the Earth! Queſtionleſs though he be there free from *paſſion*, yet not from *compaſſion* towards weak believers. That which was long before propheſied of him by *Iſaiah*, *chap.* 42. 3. ever was, and will be found true in him, namely, *A bruiſed reed ſhall he not break, and the ſmoaking flax ſhall he not quench*: that is, He ſhall not deal roughly and rigorouſly with weak Chriſtians, ſuch as are weak in grace, but mildly and gently.

For the end of Chriſt's coming was to *ſeek and ſave that which was loſt*, Luke 19. 10. And can we imagine that Chriſt who ſeeketh after thoſe who go away from him, will reject any who do in truth ſeek after him?

What encouragement ſhould this be unto all poor believers, how weak ſoever their faith is, to go unto Chriſt, as for the ſtrengthening their weak faith, ſo for the ſubduing their ſtrong luſts, and for the reviving their drooping ſouls! For your further encouragement, you have Chriſt's gracious invitation, *Come unto me all ye that labour and are heavy laden, and I will give you reſt*, Matth. 11. 28. Hath he bid thee come, and will he reject thee when thou comeſt? Hath he called, come ye holy ones, come ye righteous ones, come ye ſtrong ones, and you only ſhall have reſt? Hath he not invited the weak, and the weary alſo, the drooping and

fainting ſoul? Go poor weak ſoul, go unto Chriſt, behold he calleth thee, go unto him, and thou mayeſt expect thy cure.

Art thou troubled for the weakneſs of thy faith, complaining thou haſt no aſſurance of thine intereſt in Chriſt, no aſſurance of the pardon of thy ſins? Go unto Chriſt by prayer for encreaſe of faith, believing that he is as able, ſo willing to ſtrengthen thy weak faith. And fear not, thou ſhalt find ſuch meaſure of ſtrength added to thee, as Chriſt ſeeth beſt, and as ſhall be ſufficient for thee.

Art thou ſenſible of the working and ſtirring of corruption in thee, fearing leſt it ſhould get dominion over thee? Lay hold on that promiſe, Rom. 6. 14. *Sin ſhall not have dominion over you.* And in confidence of his faithfulneſs that ſpake it, apply thy ſelf to Chriſt by prayer, for his making good that good word to thee, and then ſtand ſtill and ſee the ſalvation of God. Luſt, as ſtrong as 'tis, will not be able to ſtand before the prayer of faith: only be careful that when thou haſt made thy Prayer, thou ſet a watch.

Art thou aſſaulted with the temptations of Satan, and feareſt that he may get the victory over thee? Go unto Chriſt by prayer for ſtrength and ſupport againſt them, believing there is, as a power in Chriſt, ſo a willingneſs in him to ſuccour, and ſtrengthen thee; and thou ſhalt be ſure to find, if not deliverance from temptations, yet grace ſufficient to reſiſt them, and power to overcome them.

Laſtly, Art thou troubled with an hard and obdurate heart? With a filthy and unclean heart? With a worldly and covetous heart? With a proud and barren heart? Go unto Chriſt by prayer, believing there is, as a power, ſo a willingneſs in him to mollifie thine hard and obdurate heart; to purifie thy filthy and unclean heart; to ſpiritualize thy worldly and covetous heart; to humble thy proud heart; to make fruitful thy barren heart. And doubt not thou ſhalt find thine hard and obdurate heart in ſome meaſure ſoftned; thy filthy and unclean heart in ſome meaſure purified; thy worldly and covetous heart in ſome meaſure ſpiritualized; thy proud heart in ſome meaſure humbled; and thy barren heart in ſome meaſure made fruitful.

And certainly one ſpecial reaſon why many go drooping and groaning ſo long under the bondage of corruption, under

der the weight and burden of their ſpiritual maladies, and diſeaſes, is, becauſe they do not go unto Chriſt by prayer, for freedom from the ſame; or through the weakneſs of their faith, they do not believe Chriſt is, as able, ſo willing to help and deliver them. For what Chriſt ſaid to the poor man who came unto him in behalf of his poſſeſſed child, the ſame he ſaith to thee, *if thou canſt believe, all things are poſſible to him that believeth.*

Obj. Some are apt to ſay, I have often gone unto Chriſt by Prayer, earneſtly begging of him to ſtrengthen my weak graces; to ſubdue my ſtrong luſts and corruptions; to mollifie my hard heart, &c. but I cannot pray in faith: I cannot believe that he is, as able, ſo willing to grant my requeſts.

Anſw. *Thou mayeſt pray in faith, even then when thou thinkeſt thou doſt not believe.* Weak Chriſtians are often miſtaken here, ſuppoſing that if they be not confidently perſwaded that God will hear them, they do not pray in faith. Whereas it is not a confidence that God will hear us, but a dependance upon Chriſt in hope of audience, that is our ſweet evidence of faith in prayer. Thou ſayeſt thou prayeſt, and prayeſt, but canſt not be perſwaded that the holy God will hear the prayers of ſuch a vile and unworthy wretch, and thereupon concludeſt that thou doſt not pray in faith. But let me ask thee; *Doſt thou offer up thy prayers in the name of Chriſt? Doſt thou depend upon him in hope of an anſwer for his ſake?* This is praying in faith.

Thus much of Chriſt's entertaining *Nicodemus.*

CHAP. II.

The Expoſition and obſervation ariſing out of verſe 3.

COme we now to the firſt general point whereof Chriſt diſcourſeth with *Nicodemus*, and that was the *Doctrine of Regeneration*, in theſe words, *Verily, Verily, I ſay unto thee, except a man be born again, he cannot ſee the Kingdom of God.* In which we may note,

1. *The manner of propounding it.*
2. *The matter and ſubſtance of it.*

For the *manner* it is propounded with a *double aſſeveration*, *Verily, verily, I ſay unto thee.* Which was a form of Speech often uſed by our Saviour when he would ſolemnly avouch any weighty truth. He never uſed it but in matters of great moment. By it therefore our Saviour giveth us to underſtand, *that the truth here delivered is a weighty truth, not lightly to be regarded, and ſlightly paſſed over.*

The *matter* or *ſubſtance* of the Doctrine of Regeneration, as Chriſt hath laid it down, followeth in theſe words; *Except a man be born again, he cannot ſee the Kingdom of God.*

For the more profitable handling whereof, I ſhall

1. *Clear the words by giving you the ſence and meaning of them.*

2. *Raiſe and proſecute ſuch Points of Doctrine as they afford unto us.*

For the clearing of the words.

Except a man be born, This is ſpoken *metaphorically and ſpiritually*, in alluſion to our natural birth, which *Nicodemus*, not obſerving, clean miſconſtrued Chriſt's words.

Now this word *born*, or *begotten*, is uſed to ſhew that the whole nature of man muſt be changed, and in a manner new framed, not in regard of the *ſubſtance*, but of the *qualities* of it. The natural eſſence and ſubſtance either of the ſoul or body is not deſtroyed, but ſtill remaineth, only it is *diveſted* of the old, and *inveſted* with new qualities. He that is *regenerated* hath a *renewed underſtanding*, a *renewed will*, *renewed affections*, yea *new deſires*, and a *new converſation*. So that the meaning is, *No man can enter into Heaven unleſs by the ſpirit of God he be firſt really altered and changed, and made a new man from what he was in his firſt birth*, even brought out of the ſtate of nature into the ſtate of grace, and ſo become a *new creature*, as in regard of his new manner of *creation*, ſo in regard of his new manner of *converſation*, leading another manner of life than he did before.

Born again] This word implyeth the neceſſity of a ſecond birth, that a man be born *of the ſpirit*, as well as born *of the fleſh*, otherwiſe it had been better for him, he had never been born at all.

He cannot ſee the Kingdom of God] *Kingdom* is here taken for that happy eſtate whereunto God bringeth his Elect in Chriſt, the entrance thereinto is *in this life*, which is commonly

monly called the *Kingdom of grace*. The full poſſeſſion is *in the life to come*, called the *Kingdom of glory*. Theſe are not two diſtinct Kingdoms, but two degrees of one and the ſame Kingdom. Now whereas Chriſt ſaith, *He cannot ſee the Kingdom of God*, it's in effect as much as, *He cannot enter into the Kingdom of God*, as our Saviour clearly explaineth, verſe 3. *Except a man be born of water, and of the ſpirit, he cannot enter into the Kingdom of God*, that is, He cannot be ſaved.

Having thus cleared the words, by ſhewing you the ſence and meaning of them; They afford unto us this point of Doctrine:

Doct. *Regeneration is neceſſary to Salvation.*

This very Doctrine for ſubſtance is again inculcated, verſe 5. *Verily, verily, I ſay unto thee, except a man be born of water and of the ſpirit, he cannot enter into the Kingdom of God.* Now our Saviour's twice repeating this Doctrine, both in *verſe* 3. and *verſe* 5. and in both places prefixing a double aſſeveration, *Verily, verily*, doth notably confirm the truth of it, and therefore there needs no farther proof thereof.

But for the better conceiving, and right applying this Doctrine, I ſhall ſhew you,

1. *The Nature of Regeneration, What it is.*
2. *The Parts of Regeneration.*
3. *The Cauſes which concur to the work of Regeneration.*
4. *The Reaſons proving the neceſſity of Regeneration to Salvation.*
5. *The Uſes of the Point.*

For the firſt, what Regeneration is. *Regeneration is that grace whereby a natural man is made a ſpiritual or new man.* Even he, that by ſin was a Child of the Devil, is made a Child of God. For as by virtue of our *natural birth*, that which was no man is made a man, or Son of *man*. So by this *Spiritual birth*, he that was a *natural man* is made a *new man*, even a *ſpiritual man*, a *child of God*. So that to ſpeak properly, *Regeneration is another birth after the former*. A *ſpiritual birth* after our *natural birth*, whereby a man is, as it were, *another man*. As it is ſaid of *Caleb*, that he was a man *of another Spirit*: So may it be ſaid of a *regenerate man*, that he is of *another ſpirit*, being quite altered and changed from what he was before.

Now

Now this *Regeneration*, or *New Birth* cannot be meant of a birth *after the flesh*, for *no natural or carnal thing* is to be conceipted *in Regeneration*. But Regeneration is a *ſpiritual birth*, a *birth of the ſpirit*, as is evident by thoſe words, John 3. 6. *That which is born of the ſpirit is ſpirit.* So as by the work of Regeneration *fleſh* is turned into *ſpirit*, that is, *the carnal, corrupt diſpoſition of man, is changed and altered into a renewed and ſanctified diſpoſition*; whereby it appears that *Regeneration* is as it were a *new creation*, and a *regenerate man* is called a *new creature*, being renewed throughout, both thorow his ſoul, with all the powers and faculties thereof; and thorow his body, with all the parts and members thereof. So that the *blind underſtanding* is in ſome meaſure inlightned with the knowledge of God, and the knowledge of Jeſus Chriſt. The *ſtubborn and contumacious will* is in ſome meaſure obedient and conformable to the will of God. The *ſeared and benummed conſcience* is now quickned and awakened, the *hard heart* ſoftned, the *unruly affections* crucified: And the *body* with all the *parts* and *members* thereof are made ready inſtruments to put in execution the good intentions of the mind. Thus by Regeneration men are wrought upon *throughout*, being wonderfully altered and changed from what they were before: in relation to which alteration they are ſaid to be *born again*; becauſe by it we are reſtored to that Image of God, wherein we were at firſt created; but now, by means of our corruption through the fall, are altogether deſtitute of in our firſt birth. Which may inform us of the wonderful depravation of our nature, which was ſuch, as mending and repairing would not ſerve the turn, but God muſt *new-make*, and *new-create* us, we muſt be *born again*, made *new creatures*.

Queſt. *Doth Regeneration admit any degrees?*

Anſw. *Yes verily.* For *Regeneration* may be conſidered in the *beginning*, and *progreſs of it*: or in the *conſummation* and *perfection* of it.

It is begun and increaſeth in this life; it is conſummate and perfect in the life to come.

Sin and corruption doth remain in all the regenerate, as long as their ſouls remain in their mortal bodies, it *remains* though it doth not *reign in them*: It is in this life *caſt down*, but not caſt out. *Habitat, ſed non regnat, manet ſed, non dominatur,*

natum, dejectum ſed non ejectum tamen, &c. Bern. in Serm. 10. on *Pſal.* 90.

And this God in great wiſdom is pleaſed to permit, to keep us humble and low in our ſelves, and to drive us unto Jeſus Chriſt, that as long as this *flux of blood runneth*, we ſhould alwayes be deſirous to *touch at leaſt the hem of his garment.*

But at death that corruption will be utterly conſumed, and body and ſoul clean freed from it: inſomuch as at the reſurrection when body and ſoul ſhall be again united, the regeneration begun in this World, will be manifeſted to be moſt perfect. Whereas in this life the moſt regenerate are imperfect, through the Reliques of ſin and remainder of corruption, which will abide in them ſo long as they abide, and continue in this World.

Now ſeeing the work of Regeneration is imperfect in the very beſt here in this life, and that there remains fleſh and corruption in them, ſo long as they remain in this World; Do not thou look too high, I mean, after a greater meaſure and degree of grace than here is to be had. Many there are who being regenerate by the ſpirit of God, and ſo brought out of the ſtate of nature into the ſtate of grace, preſently look for a freedom from all ſin and corruption, which becauſe they find working and ſtirring in them, thereupon queſtion the work of Regeneration and truth of grace in their ſouls. But let ſuch know, that they look for more than here is to be found, or than God expects from them.

For God doth not expect or require of us here, freedom from ſin and corruption, but that we ſhould endeavour to ſubdue and mortifie it more and more, according to the meaſure of grace and ſtrength which we have received from him. He doth not require of us that we be without ſin, but that ſin do not rule nor reign in our mortal bodies, according to that of the Apoſtle, Rom. 6. 12. *Let not ſin reign in your mortal bodies.* Neither doth the Lord require of us exact and perfect righteouſneſs, which is impoſſible to our corrupt nature, but only that *we ſtrive* and labour after it, that we ſincerely endeavour *to ſerve him* after the directions of his Word. And that for our failings and imperfections we do in an humble confeſſion bewail the ſame, and then beg the pardon and forgiveneſs of them, in and through the merits

merits of Jesus Christ. And this God will accept of, for he esteemeth more of our *affections* than of our *actions*, and accepteth the *will* for the *deed*, according to that of the Apostle, 2 Cor. 8. 12. *If there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

The Parts of Regeneration, are two: 1. *Mortification*, 2. *Vivication.*

1. *Mortification* is implied under the phrases of *casting off, and crucifying the old man*, and *destroying the body of sin*, Rom. 6. 6. This is a duty expresly enjoyned in these words, *mortifie your members which are upon the earth*, Col. 3. 5. By *members on the earth*, he meaneth all sorts of lusts and sins whereunto a natural man is given, as is evident by the particular instances which he himself reckoneth up in the words following, as *fornication, uncleanness, &c.*

These must be *mortified*, that is, *put to death.* It is not enough to curb, and hold in sin, but the life of it must be let out. And indeed it is not possible to put on *the new man*, till the *old man* be cast off. Therefore there is a necessity of *mortification* first, before *vivification.* For the bringing in of one form presupposeth the putting out, or destroying of the other: Wherefore, after Mortification followeth Vivification.

2. *Vivification* is the begetting of the life of grace in us, whence we live in holiness and righteousness. It is set forth in Scripture by *God's quickning us*, and by *our walking in newness of life*, Eph. 2. 5.

Vivification then implieth a new spiritual life, which God by his spirit worketh in us, which is clean contrary to our former natural corrupt course of life. For the effects of this life are holiness and righteousness, and all manner of good works.

Now, it is absolutely necessary that this part of Regeneration, namely *Vivification*, be added to *Mortification*, which is the other part, even as necessary as that Christ being dead should be raised. Where had been the benefit of Christ's death, if he had not risen from the dead? And what can be imagined to be the profit of mortification without vivification? It is therefore the accustomed course of Sacred Scripture, to infer the following of holiness, upon the flying of sin: the doing of good, upon eschewing of evil.

evil. Now, the things which God hath joyned together, let no man put aſunder.

Let us therefore prove our regeneration not only by ceaſing from ſin, but following holineſs, and working righteouſneſs. Content not thy ſelf to ſay, *I am not what I was*, unleſs thou canſt alſo add, *I am what I was not*. It will be but little boot to thee to ſay, I am no drunkard, nor ſwearer, nor covetous, nor a walker after the fleſh: unleſs thou canſt alſo ſay, By the grace of God, I now walk after the ſpirit, in faith and love, and holy obedience, watchful unto, and endeavouring after a fruitfulneſs in every good work. Thou art not *unjuſt*, (thou ſayeſt) but doeſt thou *ſhew mercy*? Thou art no longer *earthly*; but art thou *heavenly minded*? Thou art no longer *contentious*, or quarrelſome: but art thou *a peace-maker*? Thou haſt no longer *fellowſhip with the ungodly*, but art thou a *familiar of the Saints*? Thou wilt not now curſe, or ſwear, or lye, or ſcoff; but doſt thou pray and bleſs? Doſt thou hear and read, and meditate on God? Doſt thou ſtudy thine heart, and govern thy thoughts and affections? Doſt thou bridle thy tongue; ſet a watch over thine eyes, and ears, and ſteps? Is it thy care to pleaſe, and in all things to walk worthy the Lord? Look to thy ſelf, that thou be not deceived. Caſt off the works of darkneſs, and put on the armour of Light. Caſt off the old man, and put on the new man, which, as it is created after the *Image*, ſo will it carry thee on according to the will of God in righteouſneſs and true holineſs.

Having ſhewed the Nature of Regeneration, and the parts thereof, I come now to ſhew what Cauſes concur to the work of Regeneration.

1. *The efficient Cauſe*, or primary Author, is God. For in this reſpect we are *born of God*, 1 Pet. 1. 3. *God hath begotten us*, James 1. 18. Even *God the Father of our Lord Jeſus Chriſt*.

2. The procuring cauſes are God's *will*, and God's *mercy*. There could be nothing out of God to move him. It muſt needs therefore ariſe from his own meer will. So ſaith the Apoſtle *James*, Chapt. 1. 18. *Of his own will begat he us*. And there could be nothing in man to move God hereunto; for man by nature is moſt miſerable. It muſt needs

needs therefore arise from God's meer mercy. For misery is the proper object of mercy. On this ground it is justly said, 1 *Pet.* 1. 3. that God, *according to his abundant mercy, hath begotten us again.*

3. The immediate worker of Regeneration is *God's Spirit:* In this respect we are said to be *born of the Spirit*, John 3. 4. And Regeneration is stiled the *renewing of the Holy Ghost*, Tit. 3. 5. For it is a divine work above humane ability.

4. The ordinary instrumental cause is God's Word. *Of his own will begat he us by the Word of truth*, James 1. 18. whereby is meant the Gospel. In this respect the Word is stiled *incorruptible seed*, 1 Pet. 1. 23. The Gospel is that part of God's Word which is most effectual hereunto, and it is thereupon stiled the *Gospel of Salvation*, Eph. 1. 13. And the *power of God unto salvation*, Rom. 1. 16.

5. Ministers and Preachers of the Gospel are Ministerial causes of Regeneration, who are in relation to their Ministery said to *beget us*, and stiled *Fathers*, 1 Cor. 4. 15.

All these are comprised under the *Efficient* cause, and are so far from thwarting one another, as they sweetly concurr to produce this divine work of Regeneration, being subordinate one to another, and may in this order be placed together. It being the *will* of *God* to shew *mercy* to man, he ordained *Ministers* to cast the seed of his *Word* into mens souls, which being quickned by the *Spirit*, men are thereby born again.

II. The *material* cause of Regeneration, is the parts whereof it doth consist, which are two,

1. *Mortification.* 2. *Vivification*, of both which I have spoken in the fore-going Chapter.

III. The *formal* cause of Regeneration is God's Image planted in us, which consists in holiness and righteousness. After this Image we are said to be *renewed*, Eph. 4. 24. This makes an essential difference betwixt a natural and a regenerate man.

IV. The *final* causes, next and subordinate to the glory of God's free grace and rich mercy, are especially two.

1. *To make men able to do good:* namely, such good as may be acceptable and honourable to God, profitable to other men, and truly advantageable to themselves. The Apostle

Apoſtle therefore ſpeaking of Regeneration (which we have ſhewed to be a kind of Creation) thus expreſſeth this end, *We are created in Chriſt Jeſus unto good works*, Eph. 2. 10.

2. *To make men fit for glory.* For corrupt fleſh cannot partake of Celeſtial glory. Whereupon, ſaith Chriſt, John 3. 3. *Except a man be born again, he cannot ſee the Kingdom of God:* So far ſhall he be from being admitted into it, as he ſhall not come ſo near as to ſee it. God will not take a ſinner reeking in his luſts, and preſently inveſt him with a Crown of Glory, And therefore that we may be fitted for Heaven, the Lord is pleaſed by his Spirit to regenerate us, making us *new creatures*, and thereby making us *meet to be partakers of the Inheritance of the Saints in light.*

Behold the Riches of God's mercy and goodneſs, that he not only created us at firſt in a moſt happy eſtate, even after his own image and likneſs: But when we wittingly and wilfully fell from the ſame, and plunged our ſelves into miſery, wherein he might juſtly have left us, as he did the evil Angels, yet he hath not only reſtored us again to that former eſtate, by renewing his Image in us: but thereby fitted us for a more glorious and excellent eſtate! Wherein his goodneſs appeareth to be as his greatneſs, infinite, incomhrehenſible. Who can ſufficiently ſet it forth? *For as the Heaven is high above the Earth, ſo great is his mercy towards them that fear him*, Pſal. 103. 11.

CHAP. III.

Sheweth the Reaſons *why Regeneration is neceſſary to Salvation.*

HAving ſpoken of the Point by way of *Explication*; I come now to ſpeak of it by way of *Confirmation*. To this end I ſhall ſhew you the *Reaſons* of the Point, why *Regeneration is neceſſary to Salvation.*

Reaſ. 1. *From the immutability of God's purpoſe.* God who hath choſen us to life, hath choſen us alſo to holineſs, as our way to it. *We are bound to give thanks to God for you, brethren, beloved of the Lord, becauſe God hath from the*

the beginning choſen you to Salvation, through the Sanctification of the Spirit, 2 Theſ. 2. 13. Whoever will paſs into glory, muſt take grace in his way. You ask, why may I not be ſaved, unleſs I be regenerated? Why? Becauſe God is reſolved on the contrary. *This is the will of God, your ſanctification firſt, and then your ſalvation*, 1 Theſ. 4. 3.

Now the purpoſes of God ſhall ſtand. *With him is no variableneſs nor ſhadow of turning.* All the World ſhall ſooner be damned, than the purpoſe of God ſhall be made void. The Lord God muſt ceaſe to be the unchangeable God, if thou ever be ſaved, who wilt not be ſanctified.

Reaſ. 2. *From the ſtability of God's Word.* God hath ſaid, *Except a man be born again, he cannot enter into the Kingdom of God.* Is the word of God yea and nay? Doth he ſay and unſay? *Heaven and Earth ſhall paſs away, but his word ſhall not paſs away.* Count upon it ſinner, as ſure as God is true, thou ſhalt never ſee the ſalvation of God, unleſs thou be firſt made partaker of the renewing of the Holy Ghoſt.

Reaſ. 3. *From the reſpect that Regeneration hath to Salvation.* Regeneration is a degree and part of Salvation. Grace is glory begun, holineſs is the beginning of bleſſedneſs, the perfection whereof will be in Heaven hereafter, *where the Image of God, which conſiſteth in knowledge, holineſs and righteouſneſs*, will be perfected in our ſouls, where we ſhall perfectly love God, and delight in him, and be ever praiſing him with the heavenly Hoſt. Now, how canſt thou expect the participation and enjoyment of this bleſſed eſtate without regeneration and renovation here? Unleſs the Image of God be renewed upon thee in holineſs? and thou doſt truly love God, and delight in communion with him here: Canſt thou expect the conſummation without a beginning; to be perfectly holy hereafter, and not initially holy here? To live with God in glory hereafter, and yet here live and lie in thy filthineſs and uncleanneſs? Canſt thou expect hereafter to live in the everlaſting love of God, and yet here have no true love to him at all? Canſt thou expect hereafter fulneſs of delight in the preſence of God, and yet here have no delight in him at all? But takeſt thy whole delight either in ſatisfying thy covetous humour by heaping up riches, or in gratifying thy ſinful luſts and affections,

ctions, by yielding to the solicitations of the flesh?

Be not deceived, as I said before, so I must say it again, Grace is a necessary beginning of glory; As sin is death begun, and hell begun, so is grace the first fruits of life and glory. And as certain as it is, that he shall never find an hell hereafter, who is purged from his sins here; so undoubtedly certain is it, that he shall never come into the *divine presence* hereafter, who is not here made partaker of the *divine nature*; he shall never inter into the *Kingdom of glory*, who is not first born into the *Kingdom of grace*. Be a *convert* in this World, or thou wilt be a *reprobate* in the other World. Thou mayest as well expect a birth where there hath been nothing formed in the Womb; a Noon-tide where there hath been no dawning, as ever look to see the *day light of Glory*, who hast never known the *morning of grace*.

Reas. 4. *From that corruption of mans Nature in which he is brought into the World.* For our first Parents having by their fall defaced that image of God in which they were at first created, and being thereupon corrupted and polluted in every power of their soul, and part of their body; all that come from them are in like manner corrupted and polluted, an unclean off-spring from unclean progenitors. *For who can bring a clean thing out of an unclean? not one*, as Job *speaketh*, Job 14. 4. And saith our Saviour, Joh. 3. 6. *That which is born of the flesh is flesh*; that is, Every one that is born of man, every mothers Child is carnal and corrupt: every man by his first birth is polluted and unclean: Now, *no unclean person can enter into Gods Kingdom*, Rev. 22. 27. Believe it sinner, God will never take thee from the dunghill reeking in thy Lusts, and set thee down by him in the Throne. The holy land was never intended for a Sepulchre, to bury the dead in, to be filled with filth and rottenness, it is no den for Dragons, nor nest for Serpents and Vipers, nor was ever designed to be peopled with Dogs and Swine. *Without shall be Dogs*, Revel. 22. *Corruption shall not inherit incorruption*, nor shall flesh and blood inherit the Kingdom of God. *Bastards* may not inherit. Thou must first be *a Child*, and have the spirit of a child in thee, and then thou art an *heir*, an *heir of God*, and a *joynt heir with Christ*.

Reas. 5. *From the holiness of God's nature*, which is such that no unclean person can stand in his presence. The Prophet *Habbakkuk*, *Chap.* 1. 13. sets him forth to be *of purer eyes than to behold evil, neither can he look on iniquity*. And, saith the Psalmist, Psal. 5. 4. *Evil shall not dwell with thee, neither shall the foolish stand in thy sight*. Where, by the *foolish*, may be meant *the wicked and profane*, as it is often taken in Scripture; (wicked men are fools) and *such shall not stand in the sight and presence of God*. There is a contrariety between the holy nature of God, and the unholy nature of carnal and unregenerate men. And therefore what communion can there be between them? between an holy God and unholy creatures? Between a pure God, and impure creatures? Surely none at all. So much the Apostle expresseth, 2 *Cor.* 6. 14. where he saith, *What fellowship hath righteousness with unrighteousness?* Or the righteous God with unrighteous men? *What communion hath light with darkness?* Which Interrogation implieth a strong Negation. Believe it sinners, if ever you look to enjoy communion with God in glory, you must have union with him in grace; you must here be regenerate, and become new creatures: yea, holy, as he is holy, that you may be such as he may dwell withall, and delight in. For, as the Apostle speaketh, Heb. 12. 14. *Without holiness no man shall see the Lord*. He shall be so far from enjoying the presence of God, that he shall not so much as see him.

Lev. 10. 3. Saith *Moses* to *Aaron*, *God will be sanctified in them that come nigh him*, that is, that draw near unto him in any of his Ordinances. Now, to the sanctifying God in his Ordinances; there is required;

1. *That his Nature be renewed and sanctified*. An unsanctified heart cannot sanctifie God. *Gather my Saints together unto me*, Psal. 50. 5.

2. *That he have holy and awful apprehensions of God. God is greatly to be feared in the Assembly of his Saints; and to be had in reverence of all them that are about him*, Psal. 89. 7.

3. *That he bring holy affections*. Every ordinance of God, as it requires our affections to be employed and exercised in it, so holy affections: such affections as do arise from an holy heart, and are suitable to an holy God.

Now,

Now, can carnal men thus sanctifie God? They pollute and profane his holy name, they cannot sanctifie it. Can they not sanctifie God, and can they be accepted of God? Or find any pleasure in his presence? If God be not sanctified in them, he will be sanctified upon them; his wrath will break forth upon them, so far shall they be from enjoying any comfortable communion with him.

Now, if such sanctity and holiness be necessary in those who draw near unto him in his ordinances: How much more to the enjoying immediate communion with him in Heaven? Will not God meet thee at a prayer, and will he suffer thee to meet him in Paradise? Will he not let thee see his face at his Table, and will he let thee sit down with him in his Kingdom? Mayest thou not come into his Courts, and shalt thou enter into the holy of holies? Was the man without a Wedding garment thrust out from his presence here below, and shall he be received into his Mansion above? How can these things be?

CHAP. IV.

An Use of Exhortation to endeavour after Regeneration; with quickning Motives thereunto.

HAving thus done with the *Explication* and *Confirmation* of the Point; Come we now to the *Use* and *Application* thereof.

I. The first may be an *Use of Exhortation*, both to the *Unregenerate* and to the *Regenerate*.

First to the Unregenerate: Is Regeneration absolutely necessary to salvation? Oh then how doth it concern you who are yet in your sins, and under the power of corrupt nature, earnestly to desire, and industriously to labour after this saving change, in the use of all means God hath sanctified thereunto? Let your outward condition be what it will, be ye never so rich, never so honourable, yet far be it from you to sit down satisfied in any condition, till you be renewed, and sanctified by the spirit of God. Alas, how many be there in the World, who, though in their natural and carnal estate, yet live as securely and merrily, as

if their condition were as safe and good as the best! Ask them one by one, Whether the work of Regeneration be wrought in their souls? and some will answer, they hope it is; others, that they never doubted it; though none of them know what Regeneration is, nor ever minded any such thing. And yet these men have not only read, but do likewise believe the words of our Saviour, who hath told them, *that except they be born again, they cannot enter into the Kingdom of Heaven*, Joh. 3. 3.

Ah sinner! I beseech thee, for the sake of thy precious and immortal soul, to stir up in thy self an hearty desire and sincere endeavour after this blessed work. As it is, τὸ ζητούμενον, *the one thing necessary to Salvation*, so let it be the main thing of thy desire and endeavour. There is nothing deserves precedency in thy thoughts, aims, and labours before this. *David* resolved not *to give sleep to his eyes, nor slumber to his eye-lids, till he found out an habitation for the Lord*, Psal. 132. 4. The habitation which pleaseth God most, *is thine heart*, but it must be a *renewed* heart. Oh, how darest thou sleep a night in that house where God doth not dwell! and he dwells not in thee, unless thou beest Regenerated by his holy Spirit. In the fear of God therefore, see thou give no rest to thy soul, no ease to thy mind, till thou find a blessed change wrought in thee, till thou findest thou art brought out of the state of nature, into the state of grace. Neither sit down satisfied in the enjoyment of any worldly comfort, without the enjoyment of this mercy. And indeed, how canst thou live merrily, or sleep quietly, so long as thou livest in thine unregenerate estate? in which, if thou shouldest die, thou wouldest perish for ever, even to all Eternity. Especially considering the *uncertainty of thy life*, whether thou shalt live a day, or an hour longer.

For the more profitable handling this Use, I shall,

1. Give you some *Motives* to quicken up your desires and endeavours after the work of Regeneration.

2. Shew you the *Means* to be performed for the better attaining thereunto.

The Motives may be drawn to these three heads:

1. The *Excellency*. 2. The *Utility*. 3. The *Necessity* of Regeneration.

I. For

I. For the first, the *Excellency* thereof will appear from these four particulars:

1. *Regeneration doth ennoble a man, raise him up towards his Original perfection.* Man was made the noblest of all creatures in this visible World, *in the image and likeness of God.* Sin defaced the Image of God, and stamped the Image of the Devil upon him. A sinner is a man degenerated into a beast; *Man being in honour abideth not, but is like the beasts that perish,* Psal. 49. 12. He lives like a beast, and dies like a beast, not knowing whether he goeth. *Every man is brutish in his knowledge,* Jer. 10. 14. He hath a brutish heart, lives a bruitish life. By *grace* man comes to himself, is raised up from a beast to a man again, renewed after the Image of God; The spirit of glory and of God shines forth in him. There's more of the glory of God seen in a Saint, than in all the works of God under the Sun: nay, than in the glorious Sun in the Heavens. The *Sun, Moon,* and *Stars* fall short of the glory of the *new-creature. In illis tantum sunt opera Dei, in hac est imago Dei,* Aug.

2. *The Excellency of Regeneration appears, in that it makes a man a true Christian.* A man is not really a Christian, because he hath been Baptized, beareth the name, and frequenteth the ordinances of Christ: but because he is Regenerated by the Spirit of Christ, and thereby translated out of a state of sin and death, into a state of life and peace. For, as under the law, *he was not a Jew, who was one outwardly, being circumcised in the flesh. But he was a Jew who was one inwardly, being circumcised in his heart and spirit,* as the Apostle expresseth, *Rom.* 2. 28, 29. In like manner, he is no true Christian, who is only outwardly Baptized, but he who is inwardly Baptized by the Spirit, and whose heart is changed and renewed.

3. *The Excellency of this new birth appears in this, that it is the beginning of eternal life and happiness:* even of the same life which we shall live hereafter in Heaven with the Saints and glorious Angels to all Eternity. Grace here is not only an evidence of glory hereafter, but it is the beginning of that glory which hereafter we shall more fully enjoy in Heaven: Grace and glory differ only in degree: for grace is glory begun here, and glory is grace consummated, and perfected hereafter. Now, considering that

this is such an excellent state, how doth it concern you, as earnestly to desire, so industriously to endeavour after it, in the use of all means God hath sanctified.

II. *Another Motive may be taken from the Utility of Regeneration.* If it be demanded, *What is the profit thereof?* We may answer as the *Apostle* did of *Circumcision*, *Much every way.* For this is that *Godliness which is profitable unto all things, having promises of the life that now is, and of that which is to come*, that is, it hath Heaven and Earth entailed on it, and therefore must needs be profitable. The Regenerate therefore are called *heirs of the Promises*, Hebr. 6. 17. Such only have the true riches, being *rich in faith*, as the Apostle *James* calleth them, *James* 2. 5. As *Laodicea* was *poor*, though abounding in outward fulness: So these are *truly rich*, though destitute of many outward things, having an interest in God, who is the fountain of all blessings. How should the consideration hereof stir you up, as earnestly to thirst, so sincerely to endeavour after this blessed state!

III. *Another Motive may be taken from the necessity of Regeneration. It is absolutely necessary to Salvation.* It had been better for thee never to have been born, than not to be born again. It is as necessary as Heaven and happiness. For, saith our Saviour himself, *Except a man be born again, he cannot see*, much less enter into, *the Kingdom of Heaven.* So that there is no hope of the Salvation of any unregenerate man, or woman; but if they live and die in that estate, their portion will be death and damnation with the Devils and damned to all Eternity. And, in regard of the *uncertainty* of their lives, they are not sure to be out of Hell one day longer.

Ah sinner! What dost thou mean then to continue in thy carnal and unregenerate estate? As sure as the word of God is true, if thou die therein, thou art shut out of all hope of mercy for ever: and shalt pass into easeless, and endless misery. In the fear of God therefore, when thou risest up in the Morning, consider with thyself, that thou art uncertain of being out of Hell till the Evening. And when thou liest down, consider, how uncertain thou art of being out of Hell till the next morning. Surely this consideration is enough to amaze any poor Christian

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who is indeed Regenerate, but maketh ſome queſtion thereof in himſelf. How much more ſhould it amaze, and ſtartle thee who art yet in thy carnal and ſinful eſtate; and ſtir thee up without any farther delay to eſcape for thy life, and make out in haſt after the redemption from this dreadful condition.

I would ask thee this queſtion, Whether, if thou ſhouldeſt put off thy ſeeking after the great work of Regeneration and Converſion till another year, week, or day, thou art ſure to be then on this ſide the Grave, or on this ſide Hell? Certain it is, thou haſt no aſſurance of thy life for one day longer: Nay, I dare boldly ſay, thou thy ſelf knoweſt and believeſt as much. Ah ſinner, what folly, yea, what madneſs is it then for thee wilfully to live one day longer in ſuch an eſtate, in which if thou ſhouldeſt die, thou art, without hope of recovery, undone for ever.

Obj. Haply thou wilt ſay, though I am not ſure to live another day, yet I am likely, being in good health and ſtrength of body.

Anſw. How many, as ſtrong and healthful as thy ſelf, have ſuddainly, by death, been ſnatched away? And why mayeſt not thou be as ſoon taken away, having no Leaſe of thy Life? Who then, but a fool or a mad-man, would adventure his eternal happineſs upon ſuch an hazard? O therefore, as thou tendereſt the everlaſting good of thy precious ſoul, put not off this great and weighty work a day longer: *For who knoweth what a day may bring forth?* Prov. 27. 1.

Hadſt thou been taken away in the ſtate thou art in, how ſad had thy caſe been! Where hadſt thou been at this hour? Certainly, thou art not able to conceive the dreadfulneſs of that miſery thou ſhouldeſt now have been in. And haſt thou lived all this while in ſo great danger, and wilt thou live in it ſtill? God forbid! Hath a miracle of mercy kept thee out of Hell ſo long? And wilt thou yet continue ſecurely in ſuch danger of it? O ungrateful wretch! Queſtionleſs, if thou hadſt any ingenuity in thee, thou wouldeſt be aſhamed thus to abuſe the patience and long-ſuffering of God towards thee; which ſhould have led thee to repentance. Thou ſhouldeſt rather take up a reſolution,

and say, though I have hitherto abused the patience and long-suffering of God, I will abuse it no more. Though I have often slighted and rejected the gracious invitations of Jesus Christ, yet through the grace of God, I will reject them no more, but close with them, and give up my self unto Christ from henceforth to be ruled and governed by him.

God hath allotted to every man who lives in the bosome of the Church a certain day of grace, and time of repentance; which whosoever neglects, can never be saved. Ah sinner! as therefore thou wouldst not neglect thine own Salvation, neglect not the day of grace, neither let slip the season of mercy; but, as the Apostle exhorteth, *Heb.* 3. 15. *To day if you will hear his voice, harden not your hearts. Behold, now is the accepted time, now is the day of Salvation*; if that be once past there is no recovering it.

CHAP. V.

Sheweth the miserable and dreadful condition of the Unregenerate in their life-time, and at their death.

HAving given you some *Motives* to quicken up your desires and endeavours after the work of Regeneration, I come now to shew you the *Means on your part to be performed for the better attaining thereunto*; which may be brought to these two general heads;

1. *The Embracing some truths.*
2. *The Practising some duties.*

The Truths to be embraced are these;

1. *That every man in this state of unregeneracy is in a miserable state, and dreadful condition.*
2. *That there is hope of mercy for the greatest sinners.*

That you may the better understand the miserable condition of men in their state of Unregeneracy, I shall shew you their miseries:

1. In this life.
2. At death.
3. After

3. After death.

Their miseries in this life are briefly these;

I. *They are Servants to sin, and slaves to their lusts*; making it their main work and design to serve their sinful flesh with its affections. The baseness of this slavery under sin will appear the more, if we shall consider.

What are the fruits of this spiritual bondage and slavery.

1. *At the best, a little seeming pleasure, or profit, that lasts but for a moment*, which the Apostle calls, Heb. 11. 26. *The pleasures of sin for a season*: they are but of little worth, and but of short continuance. And sure it must needs be a point of folly eagerly to pursue these sinful lusts and pleasures, which are but light and temporary, to the hazard of those durable riches and eternal pleasures which are at Gods right hand.

2. *Death eternal*; according to that of the Apostle, Rom. 6. 23. *The wages of sin is death, but the gift of God is eternal life*. So that as eternal life followeth an holy life, so eternal death followeth a sinful life. This is the reward, sinner, that thy God whom thou serveſt will pay thee at last, *thou must die the death*.

Oh the folly and madness of this sensual enslaved World! Surely were there nothing in sin but the present slavery, it were enough to dissuade any ingenuous spirit. Who would be a slave? a slave to a lust? at the command of every unclean motion? at the beck of every brutish affection? But if the vileness of the work will not deterr thee, will not the dreadfulness of the wages neither? which is *eternal death and condemnation*. Oh consider this you who make so light a matter of sin, and take such pleasure in obeying the lusts thereof!

II. *They are servants and slaves to the Devil*, 1 John 3. 8. *He that committeth sin is of the Devil*, that is, he who gives up himself to the committing of sin, is a servant and slave to the Devil, for he doth his drudgery.

Oh that the eyes of poor sinners were opened to see who it is that puts them upon all manner of sin and wickedness! Certainly they would not then be so ready and forward thereunto. Oh that they did but know in what a miserable bondage and slavery they are! Certainly then they would not be so merry, and jovial, neither would they sleep one night

night quietly in such a state and condition, but they would be casting about, how they might be freed and delivered from the same.

III. *All men in their state of unregeneracy are under the curse of God, which continually so hangeth over their heads,* that they are cursed in every thing.

1. *In their estate;* their very *blessings* are turned into *curses,* as the Lord threatneth by his Prophet *Malachy*, saying, *I will curse their blessings.* Though thou enjoyest abundance of this World's goods, yet so long as thou livest in thy wicked and ungodly courses, be it of *lying, swearing, cozening, whoring, drinking*, and the like, *the curse of God is in thy store and abundance*, which makes way for thine eternal misery, as you have it expressed, *Deut.* 28. 17, 18.

2. *In their names.* Their very name is cursed, for as the *Wise man* speaketh, Prov. 10. 7. *The memory of the just is blessed, but the name of the wicked shall rot.*

3. *In their religious exercises. The word which they hear is* cursed unto them. That which to others *is the savour of life unto life*, to them is *the savour of death unto death*, being a means to ripen their sins, and hasten their ruine. The *prayers which they make* are accursed unto them, oft-times bringing down a curse rather than a blessing. Yea *the Table of the Lord* is likewise accursed unto them, so that instead of feeding on the body and blood of Christ, they eat and drink their own damnation. O how sad and lamentable must thy condition needs be, when those things which are not only blessings in themselves, but likewise blessed unto others, should be cursed unto thee, and heighten both thy sin and sorrow! And if thy blessings become curses, O what will thy curses be!

IV. Every man in his state of unregeneracy is liable to all sorts of Judgments.

1. *To temporal Judgments*, as pains, sicknesses and diseases, losses, crosses, and the like. Which are continually hanging over his head, ready every moment to seize upon him; and they oftentimes come suddenly when they are least expected.

2. *They are lyable to spiritual Judgments*, as blindness of mind, hardness of heart, vileness of affections, horrour of conscience, and the like. The heart of a carnal man is not only

only many times outwardly troubled with crosses and afflictions; but also inwardly disquieted with the impetuous violence of filthy lusts, and the restless terrours and torments of a guilty Conscience, which are far soarer than any outward afflictions, as seizing upon the tenderest part, namely the Soul and Spirit of a man.

3. *They are lyable to eternal Judgments.* What can they expect if they die in their state of unregeneracy, but after this momentary life is ended, to be cast into that *everlasting fire*, which *God hath prepared for them, as well as for the Devil and his Angels?* Which is the most dreadful condition of all: that Judgment cannot be accounted small which is eternal. An *eternal* Feaver, or but an *eternal* Tooth-ache, were a misery unspeakable. But what are these to the *lying in that lake which burneth with fire and brimstone to all eternity?* O me-thinks, the name of *eternal Judgment* should, if not fright him out of his wits, yet awaken every unregenerate man out of his security; and stir him up without further delay to abandon his wicked and ungodly course of life, and to set upon the practice of all holy and religious duties, and to labour therein, to get the work of Regeneration wrought in his heart, that he may become a new creature. It may be thou hast a plentiful portion of this World's goods, enjoying what thine heart can wish or desire; But O what will it profit thee to live plentifully and prosperously here, and to be *eternally* miserable hereafter? Thy former happiness will serve only to make thee more sensible of future miseries. And therefore when thou art tempted to any unlawful pleasure, or profit, reason thus with thy self; *Sall I for a short momentary pleasure, that will soon have an end, run the hazard of an eternal Judgment, that will never have an end? Shall I for a little profit here, lose my Soul to all Eternity? What greater folly, yea what greater madness can be imagined?*

Thus much of the miseries of the Unregenerate in this life: Come we now to shew their miseries at death.

If the *life* of an unregenerate man be so miserable, as hath been shewed. How doleful think you, will be his *death*? Surely his misery then will be much increased, as will appear from the consideration of these particulars.

1. When death shall appear unto thee, and tell thee, it hath a message from the Lord, who hath sent an *habeas corpus*

pus for thy body: Then comes in *Conscience*, if a little awakened, with her books of accounts, her black and bitter roul, and shews thee thy old reckonings and arrears, setting before thee the follies of thy youth, the sins of thy riper years, and the iniquities of thy whole life.

Ah sinner, thou who goest on impenitently in thy wicked and ungodly course of life, consider with what a ghastly countenance thou wilt look upon that black and hellish Catalogue of all thy sins, thy lyes and oaths, thy railing and rotten speeches, thy scoffings at Gods people, thy goods ill gotten, thy time ill spent, thy profanation of Sabbaths, thy speculative wantonness, yea thy many actual filthinesses, and uncleannesses, thy pride, worldlines, and covetousnes, thy sensual revellings, and jovial meetings.

Ah sinner, sinner! what horrour will then possess thy soul, no heart of man can conceive, nor tongue of men and angels can express. Indeed many there are, who upon their death-beds have little sight or sense of their sins, neither do they think of *judgment*, or *eternity*, but drop into hell before they consider any thing. But yet upon the approach of death, commonly there is some terrour and trembling upon the consciences of carnal men: and if ever any sin did formerly sting, it will then especially. Oh, methinks a serious apprehension, and sensible forethought of these things, even at hand, for ought any man knows, should make the hardest heart to tremble, and melt into tears of unfeigned sorrow.

II. *Death puts an end to all thy Worldly comforts, and contentments, which must all die with thee, as to thy use and comfort*; It salutes thee with this sad word, *Thou hast received thy good things*: Now an end of thy Heaven and joy. Particularly,

1. *Then thou must part with all thy carnal pleasures and delights, which thou hast loved so dearly.* Yea, it will be a very hell unto thee upon earth to consider what *eternal* torments thou art like to endure, for those *poor and perishing* pleasures which thou enjoyedst here for a *season*. Are these the things for which I dye? Are these the price of my soul, of my blood, of my peace?

2. Thou must part with thy *neaveſt and deareſt relations*, as thy dear Wife, or dear Husband, with thy beloved Chil-

Children. Death will ſeparate thee from them all. Ah ſinners! ſad will it be to part with theſe here, to live for ever with the Devils and damned in hell.

3. Thou muſt part with thy *wealth and riches*, carrying nothing away with thee of all thy enjoyments. Ah ſinner! I know it will be *a death to thee* to part with thy wealth, which was thy life; but to conſider how thou haſt damned thy ſoul for the getting thereof, this will be *an hell to thee.*

4. Thou muſt part with all the *means and opportunities of grace.* Now thou enjoyeſt the ordinances of Chriſt, as the Word, Prayer, and Sacraments, which whileſt thou enjoyedſt thou hadſt hope: But death puts an end to theſe, and thy hopes muſt give up their Ghoſt. Now Chriſt calls upon thee, Sabbath after Sabbath, by his Miniſters and Ambaſſadours, wooing and beſeeching thee to abandon thy luſts, to caſt away thy ſins, and to caſt thy ſelf into his arms, to accept of the reconciliation purchaſed by his blood. But ere long thou ſhalt hear no more of theſe things, not a Sabbath more, not a Sermon more, not a promiſe, not one word more of grace, of mercy, of hope for ever. When thou wouldſt give, if thou hadſt them, ten thouſand Worlds, for one moment of that merciful time of grace, which thou haſt ſo long abuſed, for a drop of that precious blood, which thou haſt ſo long trampled under thy feet: yea for one Sabbath more, to have Chriſt once more tendred to thee in the Miniſtry of the Goſpel; but alas it will not be granted.

Ah ſinner! Then wilt thou cry out of thy ſins, and cry for mercy: mercy, mercy, Lord, to a dying ſoul, that am juſt ſinking, periſhing under the load of mine iniquities: Then wilt thou begin to wiſh, when it is too late, that thou hadſt ſpent thy precious time to better purpoſe; that thou hadſt minded more the things of Eternity; that thou hadſt cloſed with the tenders and offers of Jeſus Chriſt, and that thou hadſt better improved the means and opportunities of grace, which thou didſt once enjoy.

Thou wilt then ſay, *Oh, if the Lord would be pleaſed to add a few years more to my life! How would I contemn the World & the vanities thereof! How exactly would I order my converſation! How careful would I be of duty, how watchful againſt ſin!*

sin? How would I bestir my self to work out mine own salvation? But ah sinner! The time of thy departure is at hand, and there is no hope of a reprieve for one day longer; and therefore all these good wishes and purposes come too late.

There are two things especially which will aggravate a sinner's misery at his death.

1. To think what possibility of making his peace with God he hath had all his life time; to remember how often he hath been invited to accept of Jesus Christ, and yet would not.

2. To think that now there is no hope of mercy, having by his sins shut Heaven-gate, and hardened God's heart against him. Ah! then wilt thou in the bitterness of thy soul cry out, and say, *The God of mercy hath utterly forsaken me, and the Devil, who knows no mercy, waits to take me.*

Ah sinner! then which way soever thou lookest, thou wilt find nothing but matter of bitter weeping and lamentation. If thou look *backward*, what canst thou behold but all the filthy and abominable lusts of thy youth unrepented off?

If thou look *forward*, what canst thou behold but sudden destruction ready to seize upon thee? Yea God's strict Tribunal, before which thou art just making thy appearance, there immediately to be sentenced to endless torments and miseries of the other world; the sting and terrours of which thou shalt never be able either to avoid, or abide.

If thou look *within thee*, what canst thou behold, but thy conscience polluted and defiled, yea, accusing and condemning thee? If *without thee*, what canst thou behold, but the wicked World which thou hast too much loved? and thy relations which stand weeping about thee? a company of miserable comforters, that cannot delay the separating stroak of death one day or hour: neither can they afford thee the least dram of true comfort.

If thou look *downward*, what canst thou behold, but Hell deserved? With her mouth open ready to swallow thee up quick; and the Devils ready to receive thy Soul, and carry it to that dungeon of darkness. If *upward*, what canst thou behold but a provoked, enraged God? *Whom because thou refusedst to hear in the day of his merciful visitation,*

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he will now laugh at thy calamity, and mock when thy fear cometh upon thee, as himſelf threatneth, *Prov.* 1. 24, 26. Thus thou wilt look every where for help, yet findeſt thy ſelf every way helpleſs, and hopeleſs.

Haply thou wilt then look unto Jeſus Chriſt, in hope that he will appear for thee, and his blood make thy Attonement: But know, that though his blood be *a fountain opened* to all poor penitent believers, to waſh away the filthy ſpots and ſtains of their ſins; yet to thee, who haſt all thy life long, ſuffered Chriſt to ſtand knocking at the door of thine heart, by the Miniſtery of his Word, and by the motions of his Spirit, and wouldeſt not open unto him: to thee his blood will be then *a fountain ſealed*; ſo that thou ſhalt not partake of the leaſt benefit thereof, becauſe in thy life time thou haſt ſo often ſlighted it, yea and crucified him afreſh by thy bloody ſins.

Ah ſinner, ſinner! Whither wilt thou flee for comfort in the midſt of thy diſtreſs? It will then be too late to cry out, *Oh that the time I have ſpent in Taverns and Ale-houſes, in ſports and paſtimes, in carnal pleaſures and ſenſual delights, I had ſpent in Prayer and faſting, in humbling and repenting: It will then bee too late to cry with* Balaam, *O that I might dye the death of the righteous, when thou haſt neglected to live the life of the righteous.* For look as the life is, ſo commonly is the death; and as death leaves a man, ſo the laſt judgement ſhall find him.

And now, thy laſt ſand being run out, thy day paſt, and the Devils long looked for day being come, who waits for thy ſoul, ſo ſoon as it goeth out of thy body. O what a direful ſcreech will thy ſoul give when it paſſeth out of thy body into the Devil's clutches, to be carried by him into the bottomleſs burning lake!

Oh how ſhould the conſideration of theſe unſpeakable miſeries, which are the portion of natural and unregenerate men at their deaths, ſtartle and waken all ſuch worldlings and ſenſualiſts, who ſo they may encreaſe their wealth, and ſatiate themſelves with worldly pleaſures and delights, take no thought now, nor make any proviſion againſt this dreadful day of reckoning, I mean, the day of their deaths. Surely did they know and feelingly apprehend, or would they be brought to believe what horrour and aſtoniſhment,

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what terrour and anguish is like then to seize upon them; they would count it the greatest point of wisdom in the World speedily to labour for an interest in Jesus Christ, who alone can free them, as from the sting of death, so from these horrours and astonishments which accompany the same; and would now ply all the blessed means of salvation, as *reading*, *hearing*, *praying*, *fasting*, and the like; which are now their burden and bondage; yea, the matter of their mocks and scorns, would then be their daily delight and exercise.

CHAP. VI.

Sheweth the miserable and dreadful condition of the Unregenerate after their deaths.

IF this were the conclusion of Unregenerate men, that death did put an end to all their miseries, happy were it for many. But this is their grief and sorrow, their woe and misery, that all this is the beginning of their sorrows: that after all this, there is a reckoning to be made for what is past: For *as it is appointed to men once to die, so after this cometh judgement.* Heb. 9. 23. Where by the *Judgment* that immediately followeth *after death*, the Apostle meaneth *the particular judgment*, which is at the end of each mans life. For as there is *a general judgment* at the end of the world; So there is *a particular judgment* that passeth upon each man at the end of this life. Ah sinner! so soon as thy breath departeth out of thy body, it fareth with thy soul, as with that man of whom the Prophet *Amos* speaketh, *Amos* 5. 19. *who did flee from a Lion, and a Bear met him.* In like manner thy soul is no sooner escaped out of a miserable World, but in a moment it is plunged into another and greater misery.

Herein lyeth a main difference between the Children of God, and the wicked. The course which God taketh with his Children is this. When the soul is set at liberty from the prison of the body, it is instantly conveighed by the Angels into *Abrahams bosome*, as is expressly noted of *Lazarus*. And *being clothed with the long white robe of Christs* Righ-

Righteouſneſs, is joyned to the ſpirits of juſt men made perfect.

But with the ſouls of wicked and impenitent ſinners, it is far otherwiſe; for ſo ſoon as they depart out of their bodies, they are ſeized upon by wicked Angels, and preſently brought before Gods Tribunal-ſeat, where receiving their doom, they are inſtantly ſent down into the Kingdom of darkneſs, and bottome of the burning lake, there to be reſerved in everlaſting chains unto the judgment of the great day.

Beſides this *particular judgment* on the ſouls of the unregenerate at their deaths; there will be *a general Fudgement* on their ſouls and bodies re-united at the great and laſt day.

For the fuller clearing and opening of this great and fundamental principle of Religion, I will ſhew you;

1. *That there will be a day of Fudgment.*
2. *The Perſon who ſhall be the Fudge.*
3. *The order of Chriſts proceeding in Fudgment.*

I. For the firſt, *that there will be a day of Fudgement*, is clear from that of the Author to the *Hebrews*, *chap. 6.2.* where he reckoneth it amongſt the fundamental principles of Religion. And *Act. 17. 31.* The Apoſtle *Paul* ſpeaking of God, ſaith, *He hath appointed a day in which he will Fudge the World in righteouſneſs.* Yea in *2 Cor. 5. 10.* he puts a MUST upon it, *We muſt*, ſaith he, *all appear before the judgment-ſeat of Chriſt*, which implyeth the neceſſity thereof.

And truly there is a neceſſity of a *general Fudgment*, as for the declaration of the equity of Gods *particular Fudgement* on each man at his death; in which reſpect it is called *Rom. 2. 5. The day of the Revelation of the Righteous Fudgement of God*: So for a clear manifeſtation of the juſtice of God. Though *God be moſt juſt in all his ways*, yet in this World it is not ſo evidently diſcerned. Becauſe God in Wiſdom oft ſuffereth the wicked to proſper; yea and to domineer over the Righteous. Here the beſt men are oft-times the worſt uſed, and moſt wronged. But then *God will render to every one according to his deeds* Rom. 2. 6. When as Heaven and everlaſting happineſs ſhall be the lott of the righteous: So hell and eternal horrour ſhall be the portion of the unrighteous. Thus you ſee, there will be a day of Judgement.

Oh how terrible will this day of Judgment be unto the unregenerate, and wicked! To them it will be *a day of wrath, a day of trouble and distress, a day of darkness and gloominess;* Then shall the *drunkard* drink deepest of the cup of Gods wrath; the *fornicator and adulterer,* who burned with the fire of lust, burn in the fire of Hell. Then shall the *worldling and covetous wretch* feel his loads of ill-gotten goods sinking and drowning him in perdition and destruction, pressing him down to the bottom of the infernal lake.

Ah sinner! How doth it concern thee to retire into some secret place, and there seriously to ponder on this day of judgment? Ask thine heart this question, Is it certain, there will be a day of judgement, or no? If it be certain Oh then why do I not prepare for it, by breaking off my sins, and making my peace with God, before that day come upon me? why do I not labour for an interest in Christ, by whom alone I can be freed from eternal death and condemnation? why do I not now *give all diligence to make my Calling and Election sure*? Oh sinner, reason thus with thy self; thou knowest not of what advantage a few such serious thoughts may be to the soul.

II, For the *Person* who shall be the *Judge*. It is *Christ that shall be Judge;* who shall in a visible shape both judge and pronounce sentence upon all men, as the sentence of *absolution* on the elect, so the sentence of *condemnation* on the wicked.

Indeed judging the World, being a work *ad extra*, which is terminated upon, or respects the creature, it is common to the whole Trinity; So that neither the *Father,* nor the *Holy Ghost* are excluded: but yet it is in Scripture more especially appropriated to the Son. And that partly as a recompence of his humiliation; and partly because the proceedings of the judgement being visible it seemed convenient, that the *Judge himself* should be conspicuous. And therefore Christ in his humane nature shall judge the World, and denounce the doom of condemnation against the wicked ones: yet shall he do all as *Immanuel,* God and man.

Oh, how terrible will the sight of Jesus Christ *as Judge* be unto all carnal and impenitent wretches! who when they shall see *him* sitting upon the Throne, whose gracious invitations they have slighted; whose Ministers and Ambassadours

dours they have wronged and contemned; whose ordinances they have neglected, and whom they have often crucified by their sins: how then will their hearts be appalled with dread and terrour! entreating *the rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb.* Rev. 6. 16.

A poor believer on that day seeing Christ sitting upon the Throne, may with comfort say, *Lo, yonder is he who dyed to save me, who shed his blood for my redemption, and rose again for my justification, and is now come to judge both the quick and the dead.*

III. *For the order of Christs proceeding in Judgment at the last day.*

I. There will be a *Citation* of all both dead and living men with the Devils, to come to Judgment. *We must all appear*, saith the Apostle. 2 Cor. 5. 10. *All* without exception of any must make their appearance, high and low, rich and poor, King and beggar, male and female.

Oh what a great day will that be, when the whole world shall be cited and summoned to appear together at once!

Q. If you ask how they shall be summoned?

A. By a shout from Heaven, and the sound of a Trumpet, which shall alarm this sleeping earth, and at which Hell shall shake, all graves shall open, and yeild up their prisoners, which they have fast kept in the chains of death, from all ages since the beginning of the World. Yea *the Sea shall give up her dead which are in it.* Rev. 20. 13.

A dreadful summons it will be unto all the wicked and ungodly, whom this sudden noise will no less astonish, then confound. We read, that when the Lord descended upon *Mount Sinai*, for the delivery of the Law, with the sound of a Trumpet; *the people of Israel quaked and trembled.* Oh then how will the wicked and ungodly quake and tremble when the Lord Christ shall descend from Heaven with the sound of a Trumpet to punish the transgressours of that Law!

II. *Upon this Citation and summons there will be a resurrection of the dead, and such a change of the living, as if they had been long time dead, and were raised to life again.* And as the graves shall then give up their dead bodies; so

Hell shall give up her living souls, which shall enter into their old Carcases to receive a greater condemnation. Oh, what woful salutations will there be between that body and soul, which living together in the height of iniquity, must now be re-united to suffer the fulness of their misery!

III. *After the resurrection follows a Collection, and gathering together of all men and Devils in the World*; but with this difference. The Elect being gathered together by Angels, shall with great joy be caught up into the air to meet the Lord. *Mat.* 24. 31. But the reprobate together with the Devil and his Angels shall with extream horrour and confusion be drawn and dragg'd into his presence. *Rev.* 6. 15, 16. Ah sinner! What terrour and amazement will then seize upon thee, when like a malefactor thou art brought against thy will before the Judgement-seat of Christ?

IV. *After this follows a separation of the good from the bad, of the elect from the reprobate.* For Christ at the first appearing of all before his Judgement-Seat, to testifie his gracious favour, and good respect to believers, separates them from others, and sets them on his right hand, as a flock of sheep, whom he intends to take for his own. And then will he set the wicked and unbelievers on his left hand, to testifie, as his rejecting them, so his purpose to pass a terrible doom upon them, as himself expresseth, *Mat.* 25. 32, 33.

V. *After this follows conviction of the wicked, and a discovery of all their works*; Which is proper to go before giving of sentence. All the wickedness of their lives shall be brought forth to light, and made to stare them in the face; and with such unquestionable evidence charged upon them that they shall stand speechless before their Judge, not having a word to say to excuse and acquit themselves of this dreadful charge.

Yea, at the day of Judgement there will be a discovery of thy sins to all the World. For as the Apostle speaketh, 1 Cor. 4. 5. *Hidden things shall on that day be brought to light.* There is no sin so secretly and closely committed, but then shall be discovered to the view of all. There is scarce a wicked man in the World, though never so formal, but he hath at some time or other committed some such sin in secret, which he would not have others to know for all the World. But know for certain, that at the day of Judgement, all the

the World ſhall hear thereof. For then all thy ſecret ſins, and cloſe villanies ſhall be diſcovered, and laid open before Angels, Men and Devils; thy ſecret Whoredoms and cloſe Adulteries, thy Pilfrings and Stealings, thy falſe Weights and Meaſures, thy Hypocriſies and Diſſemblings ſhall be diſcovered to the view of all, and that to thine eternal ſhame and confuſion. The Husband ſhall then behold the Whoredomes of his Wife, and the Wife the Adulteries of her Husband: the Maſter the Pilferings of his Servant, and the Servant the deceitfulneſs of his Maſter. Yea then not only thy words and actions, but alſo thy ſecret thoughts and imaginations, how vain and wanton, how filthy and abominable ſoever they have been, ſhall appear to the view of all. Never therefore adventure upon the committing of any ſin in hope of ſecrecy, becauſe thou ſeemeſt ſafe from the eyes of men. For ſuppoſe thy ſin lyeth undiſcovered unto the laſt and great day: yet then ſhall it out with a witneſs, and be made manifeſt to the view of all.

Now I know no better way to prevent the diſcovery of your ſins at that great day, than here in this time and day of grace to call your ſelves to an account, to ſearch and examine your own hearts and lives, and then to judge and condemn your ſelves for your manifold ſins and tranſgreſſions; for as the Apoſtle ſpeaketh, 1 Cor. 11. 31. *If we judge our ſelves, we ſhall not be condemned of the Lord.* Oh therefore let us here often keep a day of judgement in our own ſouls and conſciences, by a ſerious examining of our ſelves concerning our ſins, and judging and condemning our ſelves for the ſame: and then let us in all humility proſtrate our ſelves at the Throne of grace, pleading the mercy of God and merits of Chriſt for the pardon and forgiveneſs of them all; giving no reſt to our ſouls, till we have ſome comfortable evidence and aſſurance thereof, which will cauſe us to lift up our heads with joy at the great day of account.

VI. *After conviction and manifeſtation of all their ſinful actions, followes the ſentence of condemnation;* and what it is, our Saviour himſelf hath ſhewed, Matth. 25. 41. *Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels.* O dreadful ſentence! every word whereof car-

ryeth much terrour in it, and breatheth nothing but woe and misery, yea, fire and brimstone.

Depart from me) that is, from *Jesus Christ*, the fountain of bliss and happiness.

Ye Cursed.) To depart from Christ were hell enough, but thou must also go with a curse, even a curse that comprehends all woes and miseries under it. And truly to be under Gods curse is the quintessence of misery.

Into everlasting fire.) What! into fire, and into everlasting fire? Ah wretches! cursed indeed. For as the Prophet *Isaiah* speaketh, Isa. 33. 14. *Who can dwell with devouring fire? who can dwell with everlasting burnings?* which shall not be quenched night nor day, but fed continually with Rivers of brimstone, and kept still in flame and fierceness, by the unquenchable wrath of the just God to all Eternity: The torment of the wicked in hell will be, as without any intermission, so without any end. After they have there been tormented hundreds, thousands, millions of dayes, years and ages, their torments will be as far from ending, as if they were then beginning. And is not this misery enough? to lie in fire, *in everlasting burnings*? this is even beyond the expression of men or Angels. If a man knew he must lye in a flaming fire but one day or hour, Oh what fear and horror would possess his soul! But what is a day, or an hour, or an age, to eternity? Oh then what stupidity and sensleness hath possessed the hearts of sinful men, who by all this are not frighted from their sins! The fear of *Nebuchadnezar*'s fiery Furnace made men do any thing to avoid it. And shall not the fear of *everlasting fire in hell*, make men do any thing to escape it? this methinks should awaken them, and cause them not only to humble themselves for their sins, and to beg the pardon of them: but also to cast away their transgressions, to strive against them, watch against them, pray against them; begging power and strength from Christ, to keep down the power of their lusts, that hurry them on in their sinful ways. It is one of the wonders of the world, how men, who do believe the word of Christ to be true, that *the wicked shall go into everlasting fire*, can wittingly and wilfully adventure upon sinful wayes, the end whereof they know will be so dreadful and astonishing,

Pre-

Prepared for the Devil and his Angels) That is, you ſhall not only be caſt into a lake of fire and brimſtone, but you ſhall there dwell with thoſe helliſh Fiends, the Devil and his Angels, who will be continually inſulting over you with helliſh exprobrations for neglecting ſo great ſalvation offered unto you time after time, and being ſo fooliſh as to loſe the joys and pleaſures of Heaven, which laſt to all Eternity, for the enjoyment of ſome baſe luſt, which laſted but for a ſeaſon.

We read in the Goſpel of a Woman who came unto Chriſt, and ſaid unto him, *Have mercy on me O Lord, for my Daughter is grievouſly vexed with a Devil*, Matth. 18.22. Now if it were ſuch a grievous miſery to be vexed *with one Devil*; what is it to be vexed and tormented *with all the Legions of Devils in Hell*?

Oh what terrour and trembling, what horrour and amazemen will ſeize on their ſouls that have received this dreadful ſentence of condemnation! How will they then run like men diſtracted to the Mountains and Hills for covert and ſhelter! How will they then beg and yell again for mercy to a judge that is juſtly inexorable! I ſay, juſtly inexorable to them, having ſcornfully rejected his many loving invitations, and earneſt beſeechings by his Miniſters, to accept of that peace and reconciliation which he hath purchaſed by his blood. Oh that men would conſider, that one tear or ſigh of a penitent heart will now more prevail for attainment of mercy, than all their bitter and importunate yellings in that day of Gods wrath!

VII. *After the promulgation of the ſentence, followeth the execution, and ſending of the perſons judged to their everlaſting eſtate*; as it is written, *And theſe ſhall go away into everlaſting puniſhment*, Matth. 25.46. Then ſhall they be hurried by the *Devils* as their *Jaylors* out of Chriſts preſence, and dragged into the bottomleſs lake of outer darkneſs, that perpetually burneth with fire and brimſtone. Oh the helliſh cryes! and horrible ſhrieks that then will be heard! When the inhabitants of *Sodom* and *Gomorrah* felt the fire and brimſtone falling from Heaven upon their heads; and when the earth opened her mouth to ſwallow up *Corah* and his company, and they ſaw themſelves going down quick into the pit: Oh the cryes which were then heard! Oh

the ſhrieks which then filled the air: But alas what were theſe to the outcryes which will be made? and to the ſcrieches which will be heard? when the Devils and reprobate men and women ſhall be violently driven into Hell, never, never to return again.

Ah ſinner, hadſt thou now an heart to turn from thy ſins unto God by true and unfaigned repentance, and to pray unto him for mercy in and through the merits of Jeſus Chriſt, there were hope of mercy. But at the day of judgement thy repentance and thy prayers will nothing avail: The judge will not then be intreated by thee; and no marvel, ſeeing thou wouldſt not hearken to him in the day of his merciful viſitation. But though he ſent unto thee meſſenger after Meſſenger, Ambaſſadour after Ambaſſadour to woe and beſeech thee to abandon thy ſins, and to accept of him for thy Lord and Saviour; yet wouldſt thou not leave one beloved ſin, nor deny one fleſhly luſt for all his intreaties. And therefore on that day will he not be intreated by thee, notwithſtanding thy manifold cryes and prayers. If thou wilt not believe me, hear Chriſts own words to this purpoſe, Prov. 1. 24. &c. *Becauſe I have called, and ye refuſed; I have ſtretched out my hand, and no man regarded. But ye have ſet at nought all my counſel, and would none of my reproof: I will alſo laugh at your calamity, I will mock when your fear cometh as deſolation, and your deſtruction as with a whirlwind, when diſtreſs and anguiſh cometh upon you: then ſhall they call upon me, but I will not anſwer*: they ſhall *ſeek me early, but they ſhall not find me.*

Ah ſinner, how will it then wound thy very ſoul to remember thy folly in neglecting thy ſeaſon, and refuſing ſo great ſalvation? How will it make thee with anguiſh of heart to cry out, *Ah ſilly wretch, where was thine underſtanding, to ſleight ſuch gracious invitations? to preferr every baſe luſt before the Lord of life? to turn aſide from him that ſpake unto thee from Heaven, and to turn after thy companions, and the pleaſures of this earth? to put off the turning from thy ſins, and making thy peace with God till it was too late? Oh now would I give a world, if I had it, for one offer of Chriſt more, for one Sabbath more to make my peace with God, and to make ſure of Chriſt, but alas it is now too late.*

Oh the folly and madneſs of all wicked men who go on ſecurely

ſecurely and impenitently in their ſins, till they drop into hell-fire! Is this thy Wiſdom to ſin *awhile*, and burn *for ever*? to laugh a while, and howle for ever? for a little momentary pleaſure here, to ſuffer the vengeance of eternal fire?

Oh, that thou wouldſt now forethink of this dreadful time, and woful miſery, which hangs over thine head! that when thou art alone, thou wouldſt ſeriouſly conſider with thy ſelf as the certainty and dreadfulneſs of this day, ſo what thy condition is like to be! That thou mighteſt thereby be ſtirred up to make out after Chriſt, by whom thou maieſt eſcape the wrath to come. Now whileſt Chriſt is Preached to thee in the Miniſtry of the Goſpel, mercy and ſalvation is offered, and now if ever is the time to accept it. Oh therefore that now, even now in this thy time and day of grace, thou wouldſt know the things that belong to thy peace; that thou wouldſt now reſolve for Chriſt, reſolve for holineſs: and henceforth bid adieu to all thy vain and ſenſual wayes which are haſtily carrying thee down to that place of darkneſs, from whence there is no redemption.

CHAP. VI.

Shewing the miſerable and dreadful condition of the Unregenerate after the day of Judgement.

HAving ſhewed you the miſerable eſtate of the unregenerate at the day of Judgement: I ſhall proceed to ſhew you, *their dreadful eſtate after the day of Judgment*: Which in general is *moſt curſed*, and therefore ſaith our Saviour unto them,

Depart from me ye curſed. That curſed eſtate is manifeſt,

1. *By privation of all felicity.*
2. *By ſubjection to all miſery.* Which miſery is ſet out;
   1. *By ſundry reſemblances.*
   2. *By the place where they abide.*
   3. *By the perpetuity thereof.*

Of theſe in their order,

I. The miſerable and curſed eſtate of the unregenerate conſiſts

consists in *their privation of all that happiness which believers do enjoy in the presence of God, in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore.* Were there no *positive* sensible misery, this *privation* of Gods presence were enough, (if they understood it) to make the damneds future estate most accursed, to make Hell to be Hell without any other fire. For as fulness of joy and pleasure is had by the enjoying of Gods presence; so fulness of grief and sorrow doth possess the hearts of all those who are deprived thereof. Couldst thou but for one moment be wrapt up into Heaven, and see a glympse of that infinite glory which God hath prepared for all that love and fear him, thou wouldst soon acknowledge as much.

II. Besides this *privation of felicity*, there is a *subjection to all misery*. Besides *the pain of loss*, there is a *pain of sense*, which the damned endure: which is in it self intolerable, and unconceiveable. All pains and torments, all racks and tortures whatsoever, which men are capable of suffering here, are but *sparks* in comparison of the *flames of Gods wrath in hell*, where there is torment without ease, sorrow without solace, darkness without light, horrour without comfort, justice without mercy, wrath without pity, misery without end. *There are no sorrows like to the sorrows of the damned, wherewith the Lord afflicteth them in the day of his fierce wrath*; when he will pour out all the Vials of his fury upon them, and will make them at once to pay for all the wrongs they have done to his name, for the contempt of his mercy, their affronts to his justice, for the abuse of his patience and long-suffering, for their mis-spent time, for their swearing and cursing, for their whoring and drinking, for their prophaning his Sabbaths, for their hating and persecuting his people.

Oh! what weeping and wailing, what sighing and groaning, what cursing and banning will there then be heard!

The extremity of the torments of hell further appeareth in this, *that they are universal*. Not only this or that part of thy body shall be tortured and tormented, but every part and member thereof. As all have joyned in sin, so must they all partake of the torment.

Thy

Thy wanton *eyes* which were wont to pleaſe themſelves in beholding beautiful objects, ſhall then ſee nothing but what is dreadful and terrible. If thou look *above thee*, what canſt thou behold but an angry judge, and Saints and Angels, whoſe bright beauty will make thy deformity more ugly and loathſome? If thou look *beneath thee*, what canſt thou behold but the bottomleſs pit into which thou art fallen, and ſtill falling lower? If thou look *round about thee*, what canſt thou behold, but Devils and helliſh furies, vexing and tormenting thee? Thine *ears* which took great delight in pleaſant ſongs and melodious ſounds, ſhall then hear nothing but curſing and banning, howling and blaſpheming. Thy *noſtrils* which were wont to be filled with ſweet perfumes, ſhall then be filled with the noyſome ſtench of fire and brimſtone. Thy *throat* which was too much delighted with ſtrong drink, even to exceſs, or was an open Sepulchre to give vent to the filth of thine heart, ſhall then be parched with unquenchable thirſt; ſo that with *Dives* thou wouldſt give a World, if thou hadſt it, for one drop of water to aſſwage thy thirſt, and canſt not obtain it.

The pain which men here endure is for the moſt part *particular*, ſome pained in their *head*, ſome in their *back*, and ſome in their *feet*. And ſome of theſe pains are oftimes ſo extream, as thou wouldſt not willingly undergo them to gain a World. But for a man to be tortured and tormented in every part and member of his body at once, muſt needs be very grievous, which is the condition of all the damned in Hell.

By this you may a little conceive the extremity of their torment. But if I had the tongue of Men and Angels, I could not expreſs it to the full. For as in Heaven there is ſuch a fulneſs of joy as the heart of man is not able to conceive, much leſs the tongue of man able to expreſs. So in Hell there is ſuch a fulneſs of ſorrow and torment, as is both beyond expreſſion and conception.

Oh the folly and madneſs of the men of this World, who, notwithſtanding the puniſhment of ſin is ſo intolerable, yea, and they believe it to be ſo, yet do ſuffer themſelves to be carryed away down into this lake for things of nought: they will die rather than be wiſe: they will fry and roar and howle

howle in the other World, rather than not ſing and laugh, and be vile and abominable in this World.

Oh ſinner, wouldſt thou never come into this place of torment? deſcend into it daily: look into the pit often, if thou wouldſt not fall into it. If Heaven and all the joy and glory there will not afford arguments enough to draw thee on after thy God; ſee if Hell and the torments thereof will not yield thee arguments enough to withdraw thee from thy ſins. Wouldſt thou not be enticed to ſin? Let a thought of hell, of death and wrath meet every temptation. In all temptations unto ſin, conſider the fearful iſſue and effect thereof: and though it ſeem never ſo delightful and agreeable to thy natural humour, yet ask, *But what comes after?* Let the dreadful conſequence thereof, which (without true and unfaigned repentance) is no leſs than eternal fire, deterr thee from the ſame. Ah ſinner, ſinner, when thou art bathing thy ſoul by the fire of luſt, conſider how for the ſame thou maiſt burn in the everlaſting flames of Hell. When thou art drenching thy ſelf with the voluptuous draughts of thy carnal pleaſure, think what a drench, what a poyſonous and bitter cup is prepared for thee below. And this may be a ſpecial means to kill that luſt which will otherwiſe kill thy ſoul. Want of conſideration of the fearful iſſue and effects of ſin, is queſtionleſs the cauſe of ſo much ſin and wickedneſs in the World.

III. The miſery of the damned is ſet forth in Scripture by ſundry reſemblances, as,

1. *Torment.* Luke 16. 23. *And in hell the rich man lift up his eyes, being in torment.* Now torment is an extremity of pain, whereof man is very ſenſible, and which is highly grievous unto him. Take the pains of all diſeaſes incident to our nature, as *Stone, Gout, Collick, Cramp*, or what other can be named. Add hereunto all the moſt exquiſite tortures that cruel men have inflicted upon others, as *rack, ſtrapado, boyling in lead, pulling the fleſh from the bones with hot pinſers*, and ſuch like. Add alſo hereunto all the anguiſh, horrour, and terrour, that ever any man felt in his ſoul, mind and conſcience: let all theſe be joyned together, they are but a *flea-bite* in compariſon of *hell-torments*. The reaſon is evident, becauſe all the fore-mentioned torments here endured, may ſtand with Gods love, and

are

are oft inflicted on his dear children. But that torment is a fruit of his wrath, wherein he ſets himſelf to make the ſinner feel the weight of his indignation.

O fooliſh ſinner, thy pleaſures are tormenting pleaſures: thy gains, are tormenting gains. Now thou drinkeſt the ſweet, but beware, whatever they are in thy mouth, they are torment in the belly. Buy not an hours eaſe, or pleaſure, at the price of an eternity of torment.

2. Another reſemblance whereby the miſery of the damned is ſet forth, is *Fire*, as *Matt*, 18. 9. This of all other Metaphors is moſt frequently uſed, and of all others it is the fitteſt. For *fire* is the fierceſt kind of torment that is, and the moſt intolerable. Great queſtion is made about the kind of it, *Whither the fire of hell be material and corporeal fire, or no.* Surely it is ſuch a fire as ſhall torment both body and ſoul, and that much more intolerably than any fire here below. *Brimſtone* mingled with fire, makes it burn more fiercely: therefore *Brimſtone* is oft added to hell fire, to aggravate the torment thereof. Yea it is ſaid, *Rev.* 20. 10. to be *a lake of fire and Brimſtone* which implyeth a great quantity thereof, to make it the hotter.

Fire here below uſeth to burn moſt fiercely in a *furnace*, where it is kept in. Therefore *hell* is ſaid to be a *furnace*, and that *of flaming fire*, Matth. 13. 42. The Furnace into which the three Children were caſt, was exceeding fierce, being made ſeven times hotter than it was wont to be. But how fierce and dreadful will this Furnace be, whoſe fire is unſpeakably hotter, than that was at the hotteſt? *Oh who is able to dwell in this devouring fire? who amongſt us ſhall dwell in thoſe everlaſting burnings?* There was a fearful crying and ſhrieking when the Lord ſent a deluge of water to drown the old World: How did the poor creatures run up and down for ſhelter in that deluge? Oh, but what bitter crying and ſhrieking will there be in hell? *When a fiery ſtream ſhall go out from the throne of God*, and poor damned creatures ſhall run hither, and thither, and not get a drop of Water to cool their ſcorched tongues.

Ah ſinner, ſinner, how canſt thou but quake and tremble at the thought of this fire, at which the very Devils do quake and tremble: Suppoſe thou wert condemned to be caſt (as many of the Martyrs were) into a boyling Caldron,

or

or flaming fire! oh how dreadful and terrible would the apprehenſion thereof be unto thee! and how wouldſt thou cry and roar through the extremity of the torment? But alas, what is a boyling Caldron to that boyling Sea of fire and brimſtone? And what is a flaming fire of Wood and Coal here, to the fire of hell kept in higheſt flame by the breath of Gods wrath: Surely this as far ſurpaſſeth that in heat, as our Chimney-fire doth exceed the fire painted on the Wall.

This me-thinks ſhould ſowre the pleaſure of all thy ſinful luſts, and provoke thee forthwith to ſet upon that ſtricter courſe of life, that more ſerious circumſpect conſcientious walking, whereby thou maieſt eſcape theſe heavy things.

Ah ſinner! look about thee while it is called to day; run over to Chriſt, lay hold on his righteouſneſs, ſtoop to his Sceptre; beg of God, that whatſoever he deny thee, he would not deny his Son to thee, by whom alone thou canſt be freed from this tormenting fire. Otherwiſe woe and alas that ever thou wert born.

But oh how wonderfully prodigal are we generally of our ſouls! when that for the vile things here below we are ſo ready to proſtitute them to the luſt of Satan, and to expoſe them to the torments of hell-fire. Whereas, alas, *what is it to gain the World, and to loſe our Souls*? what, to ſpend our dayes in mirth and jollity, and in a moment to be caſt into hell? It is eaſie for a ſecure unbelieving ſoul to read and hear of this fire; but woe and ten thouſand woes to all ſuch who ſhall feel and endure, and prove by their experience how hot it is.

IV. The miſery of the damned is likewiſe ſet forth in Scripture by the *perpetuity*, and *eternity* of their torment. *Their Worm dieth not, and their fire is not quenched*, but continueth to burn without end. And therefore is called *unquenchable fire, and everlaſting fire*. As the *Salamander* is ſaid to live in the fire: So ſhall the wicked live for ever in the fire of hell. Though they ſeek for death, yet they ſhall not find it: though they be alwayes burning, yet they ſhall not be conſumed. VVhich makes the miſery of the damned in hell moſt exquiſitely miſerable.

Men in miſery comfort themſelves with hope of an end. The *Priſoner* with hope of Goal delivery: the *Gally-ſlave* with

with hope of a ranſome : only the poor wretches in hell have no hope of freedom and liberty at all : they are as far from an end of their torments, as at their firſt beginning and entrance there into.

If there might be any end of their torments, though it ſhould be after ſo many millions of years, as there are Sands on the Sea-ſhore, or Stars in the Firmament, it would be ſome comfort to thoſe who endure them. But *Eternity* is the very hell of hells, and that which moſt of all breaks the very hearts of the damned. The preſent ſenſe of pain being not ſo grievous to the damned, as it is to think that after thouſands, yea thouſand thouſands of years, they ſhall be as far either from end or from eaſe, as they were the firſt hour of their falling into it.

Ah ſinner! thou art not now able to endure the ſudden ſcorch of a fire, nor to hold one of thy fingers over the flame of a Candle for a quarter of an hour. How wilt thou then endure to lie in a fiery flaming Furnace, not only an hour, or a day, but years, yea millions of years ?

VVhat heart can think of this without horrour and amazement ? Suppoſe that for ſome high treaſon againſt the Kings Perſon, thou wert condemned to be caſt into a fiery flaming Furnace, or Caldron of boyling lead, and there to continue a thouſand years, how ſad would thy condition be ! yet this were a mercy to hell-torments. For after thou haſt layn ten thouſand thouſand years in a Furnace of fire, kept up in the higheſt flame by the breath of Gods wrath, there is ſtill as much behind, as there was on thy firſt day.

Thou ſinnedſt in *thine eternity*, and therefore muſt ſuffer in *Gods eternity*. Thou ſinnedſt againſt an infinite God, deſpiſing his infinite grace and mercy, and the infinite merits of Chriſt, and wouldſt have drawn out thy ſin to the length of eternity; and therefore muſt ſuffer an infinite eternal puniſhment. Thou never heartily repentedſt of thy ſins, and therefore God will never repent him of thy ſufferings. This is the day of *Gods long-ſuffering*, and that will be the day of *thy long-ſuffering*, when thou ſhalt *ſuffer long* for thine abuſing *the long-ſuffering of God*.

Ah ſinner, ſinner ! what ſtupidity hath ſeiſed on thee that thou ſhouldſt be lyable to *eternal* torments in hell, and yet

yet live as carelesly and prophanely, as if it did no way at all concern thee? Know for certain, that though thou dost not as yet feel these torments, yet thou art every moment subject, and hasting thereunto. A cloud of fire and brimstone hangeth over thine head, and the Lord knoweth, how suddenly it may fall upon thee. It is certainly decreed in Heaven, that if thou turn not here from thy sins unto God, by true and unfaigned repentance, and turn over a new leaf, leading a new course of life, thou shalt lye in a lake of brimstone to *all eternity*; and thou knowest not how soon God may seal the warrant for thine execution.

Oh that I could prevail with thee once a day to steep thy thoughts in a serious meditation of the Eternity of hell-torments. Certainly it would abate the heat of thy lusts, and take off the edge of thy love to thy most pleasing vanities, and stop thee in the eager pursuit of thy carnal pleasures. For wouldst thou be content to run the hazard of such torments for thy present ease? of such plagues for thy present pleasures? of such an Eternity for a few jocund hours? Oh when wilt thou awake from this folly?

Thou who now givest thy self up to the gratifying of thy sinful lusts, to the satisfying of thy brutish pleasures, who art sowing daily to the flesh, sowing oaths, and curses, and lyes, and adulteries, &c. without considering what a bitter harvest thou shalt have after such a black seed-time: should I but ask thee, how much pleasure thou wouldst take to lye but one day in such a burning Furnace, as *Nebuchadnezzars* was, after it was heated seven times more for the three Children? I dare boldly say, thou wouldst not lye therein one quarter of an hour for all the pleasures and riches in the World. How is it then, that for a little pleasure, which endureth but for a moment, thou dost so little regard the lying in the Furnace of hell-fire to all eternity?

In the fear of God therefore often think as of the *extremity*, so of the *eternity* of hell-torments. Methinks the very thought therefore should forthwith call off the *drunkard* from following the Ale-house, with his vain companions: and the *swearer* from taking the name of God so often in vain: and the *voluptuous person* from his sensual delights, and

and wanton dalliances: and the *worldling* from his immoderate seeking after earthly riches and treasures; and cause every of them out of hand to set upon another and a wiser course, to mind the good of their immortal souls, and bethink themselves in earnest how they might escape the wrath to come, to cast away sin, to cry after mercy, to run over to Jesus Christ, with their tongues, with their eyes, with their hearts full of Prayers, *Lord save me or I perish; Lord teach me what I must do to be saved. Lord pardon me, Lord turn me, Lord sanctifie me. Lord help me that I come not into this place of torment.* But when will the folly of fools depart from them? Oh the stupendious brutishness of this mad and sensual World! though they know these things, and have been forewarned of them, yet they have not the heart to fly from the wrath to come.

Thus much for the clearing and setting forth of the first truth to be embraced towards the working of regeneration in mens souls, namely, *That every man in his state of unregeneracy is in a miserable and dreadful condition.* Wherein I have the longer insisted, that thereby I might startle and awaken unregenerate men out of their carnal security, unto a lively sense and apprehension of the dreadful danger they are in, so long as they live and lye in their unregenerate estate: and so countermine the great design of the Devil against their souls, which is to keep them blindfold and ignorant of their wretched miserable state, by perswading them that their condition is as good and safe as the best. For certainly were they but sensible of their present condition, how they were lost and undone for ever, if they should dye in their natural and unregenerate estate, the Devil with all his skill and cunning would be hard put to it to perswade them to live another day therein, lest they should suddenly be snatcht away to hell: would they then turn such a deaf ear to the Voice of the Gospel? would they then make such excuses, and make such delays when Christ calls them to repentance? *I cannot be at the pains, I cannot bear the labour, and the sorrow of a penitent life. I cannot part with mine ease, my pleasures, my friends and companions, at least, not yet awhile.* Oh the sense of an hell would silence all such excuses, and shake off all such delays: To day, to day, O

thy ſoul, hearken to thy Lord, leſt it be too late by to-morrow.

Now ſtand ſinner, ſtand and pauſe awhile on what hath been hitherto ſpoken. Look back and conſider, Is this thy ſtate? Is this thy portion which hath hitherto been deſcribed: Art thou a ſinner, a wilful and impenitent ſinner, and doth not all this belong to thee? ſearch the Scriptures, believe the Scriptures, and then ſay if this be not the place of them that know not God, and obey not the Goſpel of Chriſt. But what ſayeſt thou, it is good for thee to be here? Is this a ſtate to acquieſce in? to be at eaſe and ſecure, to be ſo merry and jolly in? Is this the ſtate thou art ſo loth to be delivered from? Doſt thou hang over the burning furnace by the ſmall thread of thy life, which as ſoon as it is ſnapt off, thou tumbleſt headlong into this bottomleſs gulf: and doſt thou ſcoff and ſcorn at the poor Miniſters and Ambaſſadours of Chriſt that come to thee only to ſnatch thy ſoul out of this amazing danger?

But hearken ſinner, wilt thou eſcape? wilt thou be redeemed? wilt thou be delivered from all this? would he be a meſſenger of good tydings, wouldſt thou bid him welcome that ſhould bring thee news of redemption from all this? why, is there any hope of that? hope of deliverance, hope of ſalvation? what for ſuch a ſinner, what from ſo great deſtruction? what is there any hope for ſuch a great ſinner, ſuch an hardened ſinner, ſuch an old ſinner, that hath even one foot already in hell? Why, wilt thou hearken: conſider, conſider, what ſhall further be ſpoken, and thou ſhalt ſee that there is yet *hope for thee*, even *for thee* concerning this thing: as great as thy ſins are, as great as thy danger is, if thou wilt yet hearken, there is hope that thou maieſt be ſaved.

CHAP.

CHAP. VII.

Sheweth that there is hope of mercy for the worst of Sinners.

II. ANother truth to be embraced in order to thy Regeneration, is this, *That there is hope of mercy for the greatest sinners.*

Though the condition of men in their state of unregeneracy be very *deplorable*, yet it is not *desperate*: there is hope of mercy for the worst of them, which will appear from a due consideration,

1. *Of Gods willingness to save the worst of sinners.*
2. *Of the all-sufficiency of Christs Sacrifice.*
3. *Of Christs readiness to embrace all poor sinners, who will but come unto him, and receive him upon the terms of the Gospel.*

1. *Gods willingness to save the worst of sinners, appeareth from his free offer and tender of Christ to all who will but receive him by the hand of faith;* as none are named, so none are excluded. The Angel that brought from Heaven the tydings of Christs birth, saith, that it was *for all people, Behold* saith he, *I bring you tydings of great joy, which shall be to all people.* Ezek. 2. 10. There being no state or condition of men which God hath excluded from Salvation by Christ, which doth clearly evidence his willingness to save poor sinners.

Oh sinner, seeing God doth freely offer Christ to all, without exception of any, do not thou except thy self, limit not where God hath not limited; say not I am unworthy, or my sins are many and heinous, cloathed with many aggravating circumstances; but stir up thy self to adventure thy soul on Christ, upon the general offer of him in the Gospel. The first work of faith in many hath been to adventure their soul on Christ upon the free offer of him to all indefinitely. Do thou in like manner adventure to cast thy self upon the free grace of God in Christ, with resolution to abandon thy lusts for the time to come, and to take Christ for thy Lord and Husband, as well as for thy Priest and Saviour. This is that which God requireth; and if he

hath perſwaded thine heart to this, it is a good ſign that mercy is intended for thee.

2. *His willingneſs further appeareth by his ſending Miniſters as his Ambaſſadours unto poor ſinners, upon terms of peace and reconciliation*, as the Apoſtle expreſſeth in 2 *Cor.* 5. 20. *We are Ambaſſadours to beſeech you to be reconciled to God.* As if he had ſaid, We are commanded by the Lord our Maſter, to offer you terms of peace and reconciliation, to proffer you peace and pardon, if you will heartily turn from your ſins unto God. We are ſent as Ambaſſadours to acquaint you, what Chriſt hath done and ſuffered for your redemption, how he hath fulfilled the Law for you, and offered up his life as a Sacrifice and ſatisfaction to Gods juſtice for your ſins, and how you may be happy for ever, if you will reſt upon Chriſts perfect righteouſneſs and all-ſufficient Sacrifice for life and ſalvation, and give up your ſelves unto him, to ſerve and obey his laws and commandments. I do here therefore as Gods Ambaſſadour, in his name, proclaim to the worſt of you, to the greateſt and oldeſt ſinner; that you may have mercy and Salvation, if you will abandon your luſts, and cloſe with Jeſus Chriſt, upon the terms of the Goſpel, receiving him for your *King*, *Prieſt* and *Prophet*.

3. *Gods willingneſs doth likewiſe appear from the greatneſs of his patience in bearing with ſinners.* For the Lord having uſed all means for the converſion of poor ſinners, he waits with much patience and long-ſuffering for their repentance: to ſee whether they will turn from their ſins unto him or no. He waits upon the Swearer, the Drunkard, the Whore-Maſter, the covetous Worldling day after day, week after week, year after year, crying after them, Oh when wilt thou leave thy Swearing, thy Drinking, thy Whoring, thy Covetouſneſs, and the like: And when will thy prophane heart be ſanctified: Oh ſinner, who art now grown old in ſin, how long hath the Lord waited on thee? for ſhame, let him wait no longer, but turn thee, turn thee from thy wicked wayes and courſes, that thou maieſt receive mercies from him. This patience of God towards ſinners, muſt needs evidence his willingneſs to have them ſaved. For if he had not been willing, he would have cut them off long agoe,

agoe, and have dealt with them as he did with the Devils, who had no sooner sinned, but he clapt his chains upon them, and still reserves them to the great day in chains of darkness.

II. That there is hope of mercy for the worst of sinners, appeareth *from the all-sufficiency of Christs Sacrifice offered upon the Cross, and the fulness of satisfaction that was thereby made to the justice of God for the sins of the whole World.* So much the Apostle expresseth, where he saith, *He is able to save them to the uttermost, that come unto God by him.* The word translated, *uttermost*, is of a very large extent, it extends so far that we cannot look beyond it, no not in our thoughts: for let a man imagine his case to be never so desperate, his sins to be never so many and hainous, yet Christ by his death is able to save him from them all.

And therefore this we must lay as a foundation-truth, that *Christs Sacrifice was a full satisfaction to the justice of his Father for the sins of the World*; it being the Sacrifice of the Son of God, even of him who was God as well as man. For this is that which added an infinite value to what Christ did and suffered for our redemption, that it was the obedience and the sufferings of the Son of God, of him who was God equal with the Father: whereupon the *blood of Christ*, whereby we are redeemed is called, 1 Pet. 1. 19. *Precious blood*: being of infinite price and merit, able to countervail and answer for all our sins, and to free us from the punishment due unto us for the same.

Labour therefore to get thine heart truly satisfied in the all-sufficiency of Christs Sacrifice, that his death was a full satisfaction to Gods justice for thy sins; for otherwise when either thy conscience or the Devil begin to aggravate thy sins, and to set before thee the number and the hainousness of them, thou wilt be at a loss, and even ready to sit down in despair: whereas if thou didst clearly apprehend what a full satisfaction the death of Christ was to Gods justice for all thy sins, thou wouldst not fear what either thy conscience or the Devil could object against thee. Beloved, the case between God and us and our Saviour Jesus Christ, is not much unlike the case of a *Creditor*, a *Debtor*, and a *Surety*. Though the debtor be altogether unable to satisfie his debt, or to contribute any thing thereunto; yet if his

ſurety have fully diſcharged the debt, and cancelled the bond, the debtor is ſafe enough from impriſonment, or danger of arreſt. In like manner though we were much indebted unto God, and were no way able to make the leaſt ſatisfaction for our ſins; yet ſeeing our ſurety Jeſus Chriſt hath taken upon him the debt of our ſins, and fully ſatisfied Gods juſtice for the ſame, by offering up his own life as an all-ſufficient Sacrifice upon the Croſs, we ſhall not need to fear the accuſations of Conſcience, or of carnal reaſon, or of all the Devils in Hell, if we do apply the merits of Chriſts death unto our own ſouls comfort.

III. That there is hope of mercy for the worſt of ſinners, appeareth from *Chriſts Willingneſs to receive and embrace all poor ſinners who will but come unto him, and receive him upon the terms of the Goſpel.*

1. *Chriſts Willingneſs appeareth from his frequent perſonal invitations of all ſorts of ſinners, even the worſt to come unto him for life and ſalvation, as* Mat. 11. 28. *Come unto me all ye that labour and are heavy laded, and I will give you reſt.* In which we find no exception either of perſons or ſins: but whoſoever thou art, rich or poor, male or female; how many and hainous ſoever thy ſins are, if thou art but ſenſible of them, thou art invited to go unto Jeſus Chriſt, and to caſt thy ſelf, and the burden of thy ſins upon him.

And Rev. 22. 17. *Let him that is a-thirſt come. And whoſoever will, let him take the Water of life freely*; That is, in whomſoever there is but an earneſt will, and longing deſire to partake of Chriſt, and of the benefits of his death and paſſion, they are invited to come unto him. Now theſe gracious invitations of Jeſus Chriſt unto poor thirſty ſinners to come unto him, that their ſouls might live, muſt needs argue his incomparable willingneſs to have them ſaved.

2. Chriſts Willingneſs appeareth from his end of coming into the World, which was to ſave poor loſt ſinners. He came from Heaven to Earth for this very end, that he might ſend us from Earth to Heaven. The Son of God became the Son of man, that we the ſons of men might become the Sons of God. Certainly that Chriſt ſhould come out of Heaven, to keep us out of Hell, that he ſhould uncrown himſelf to Crown us, muſt needs argue a wonder-

wonderful willingneſs in him to have poor ſinners ſaved.

3. *Chriſts Willingneſs appeareth by his rejecting of none who ſincerely go unto him, though never ſo weak and worthleſs in themſelves.* Never did any ſinner go to him, but he accepted of him, as himſelf expreſſeth, *All that the Father giveth me, ſhall come to me, and him that cometh unto me, I will in no wiſe caſt out;* but receive him to mercy. Hath Chriſt promiſed this, and will he not be as good as his Word? Did he ever break his word with any poor ſoul, though never ſo unworthy? Did he ever caſt away any who came unto him? And is he not *the ſame yeſterday, to day, and for ever?*

Go ſinner, fear not, go upon the credit of this word, which he hath ſpoken, *I will in no wiſe caſt them out.* Though the Devil ſay, go not, though thy miſgiving heart ſay, go not, he will not regard thee, he will never look on ſuch a vile wretch, he will caſt thee out; yet ſince he hath ſaid, *He will not*, go and thou ſhalt find mercy.

Thus have I by ſeveral demonſtrations proved, as *God the Fathers willingneſs to ſave the worſt of ſinners*, ſo *Chriſts readineſs to embrace all poor ſinners who will but come unto him for life and ſalvation*; And oh that the conſideration thereof would melt thine heart into tears of unfeigned ſorrow for thy ſins paſt, and ſtir thee up to turn from them unto God by hearty repentance, and to cloſe with Jeſus Chriſt upon the terms of the Goſpel. Oh that I could prevail with thee, as to give a bill of divorce to thy luſts and corruptions, ſo to give up thy ſelf unto Chriſt, and to adventure thy ſoul upon him, reſting upon his perfect righteouſneſs, and all-ſufficient Sacrifice for the pardon of thy ſins here, and for eternal life and ſalvation hereafter: If Chriſt be ſo willing to receive thee, why ſhouldſt not thou be willing to go unto him, and that with confidence of acceptance? Salvation is this day offered unto thee, the golden Scepter is held out unto thee, Oh ſtretch forth the hand of faith to lay hold and embrace the Lord Jeſus Chriſt; ſo ſhalt thou be happy to all Eternity, *For whoſoever believeth in Jeſus Chriſt ſhall not periſh, but have everlaſting life. Thus much of the truths to be embraced in order to your Regeneration.*

CHAP. VIII.

Sheweth the Duties to be Practised in order to your Regeneration.

HAving shewed you the *truths* to be embraced in order to your Regeneration; I come now to the *Duties* on your part to be practised, and performed,

I. From the consideration of the dreadfulness of thy condition, so long as thou coutinuest in thine unregenerate estate; and of the hope thou hast of a blessed change; *stir up in thy self an earnest longing, restless desire after the new birth*, that thou maiest in truth say, 'O that I were Regenerate and born anew? Oh that the Image of the Devil 'might be razed out, and the Image of God imprinted in me! 'O that a blessed change were wrought in my soul, a change 'from nature to grace, from darkness to light, from the 'Kingdom of Satan to the Kingdom of the Lord Jesus! Oh 'that I might become a new creature, renewed throughout 'in all the faculties of my soul, and all the parts of my 'body.'

And know for thy comfort, if thou canst find any such longing desire in thy soul, thou art not far from this new birth, from the work of Regeneration in thy soul. For this longing desire after this new birth, will put thee upon the use of all ordinances and means God hath sanctified for the attaining thereof.

II. *Labour to get thine heart deeply and throughly affected with a sense of thy miserable condition by nature.* It is not sufficient to know thy condition to be sad and deplorable so long as thou continuest in thine unregenerate estate: but thy care and endeavour must be to get thine heart throughly affected therewith. *Which will stir thee up to seek after Jesus Christ for help and deliverance.* As the *man-slayer* under the Law, being pursued by the avenger of blood, betook himself unto Jesus Christ, who is a true City of refuge to all who fly unto him. Yea the more sensible any man is of his misery by sin, the more will he hasten after Jesus Christ. And certainly one special reason why Christ is so little sought after

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after by many; and his gracious invitations so slighted and neglected, is because they are not sensible of the woful plight and condition wherein they are by nature.

Quest. If any shall ask, how may I get my heart deeply affected with a sense of my miserable condition by nature?

Ans. 1. *Steep thy thoughts frequently in a serious meditation of thy sad and deplorable condition, so long as thou continuest in thine unregenerate estate.* How thou art no better than a servant to sin, and slave to thy lusts, under the bondage and command of Satan, doing his drudgery: yea and under the curse of God, and guilt of all thy sins; and lyable to all sorts of Judgements, both *temporal, spiritual* and *eternal.* Consider likewise the miseries which will accompany thee at thy death, and after thy death, even at the day of Judgement, and after the day of Judgement, when thou shalt not only be deprived of all happiness, but exposed to such miseries, as neither the tongue of man can express, nor the heart of man conceive, and that to all Eternity, if thou dyest in thine unregenerate estate. Ah sinner, if thou wouldst but frequently chew this bitter pill, it would not only purge thee of thy sinful corruptions and noysome humours, which now are prædominant in thee, but likewise exceedingly make to thy spiritual health and welfare.

2. *Be earnest with God in prayer that by his Spirit he would convince thee of thy miserable condition by nature, and make thee truly and throughly sensible thereof.*

III. *Labour to be truly humbled for thy sins as the cause of thy present sad condition.* It is not sufficient to get thine heart in some measure affected with the sense thereof, but thy care must likewise be to get thine heart unto an humbled and broken frame for the same. Having spent many years in sinning, what canst thou do less than spend some hours in mourning and sorrowing for the same? Having all thy life long broken the most holy and righteous Laws of God, what canst thou do less, than to get thine heart broken for the same? which usually goeth before, or at least accompanyeth our new birth. For as no Child is ordinarily born without some throws, so no man is ordinarily regenerated, and born anew by the Spirit, without some pangs of sor-

row and humiliation, though not all with a like measure: it being sanctified by God to be the entrance into the state of grace. Oh therefore labour, in the use of all means God hath sanctified, to get thine heart kindly humbled and broken for thy sins. To this end,

1. *Look back into thy life, and call to mind as many of thy sins as possibly thou canst*; the sins of thy youth, as well as of thy riper years; thy sins of omission as well as thy sins of commission; yea the sins thy holy services. Especially call to mind the greatest and grossest of thy sins, though they were committed long ago.

2. *Consider together with the number, the hainousness of thy sins.* To this end call to mind the aggravating circumstances of them, as how thou hast sinned against the motions of Gods Spirit, the admonitions of his ministers, the checks of thine own conscience, against the light of nature, against the patience and long-suffering of God, which should have led thee to repentance.

3. *Seriously consider the fearful threatnings against sin and sinners*, which are all judgements and plagues here, and eternal death and condemnation hereafter; and apply them to thy self, reasoning thus, *If the least transgression of the Law deserveth the curse of God, yea all judgements and plagues here, and eternal condemnation hereafter: then how many curses and plagues? what and how great condemnation have I deserved? who have committed sins innumerable for number, and hainous in their quality.* And withal consider the truth and faithfulness of God in making good his *threatnings* as well as his *promises*.

4. *Beg this great Mercy of an humbled heart from God.* For it is he who must strike our stony hearts, these hard Rocks of ours, before they can yield any water of true repentance: And that thy prayer may be the more prevalent, plead the gracious promise of God, *to take away the stony heart out of thy flesh, and to give thee an heart of flesh.*

IV. *Resolve to give a present bill of divorce to all thy sinful lusts and pleasures, utterly to renounce and forsake thine old sinful course of life, and to set upon a new course, to serve God in holiness and righteousness all the remaining part of thy life.* Its vain for thee to lament and bewail thy past sins, if thou wilt not give over thy sinning trade. For as the Apostle adviseth,

Thou

Thou muſt firſt *put off the old man with his corrupt luſts, before thou put on the new man.* Thou therefore who haſt accuſtomed thy ſelf, to ſwearing and curſing, to whoring and drinking, to ſcoffing and railing againſt the people of God, reſolve to ſwear and curſe no more, to whore and drink no more, to ſcoff and rail no more; but caſt them away with deteſtation, avoiding the places and occaſions of theſe ſins. For it is a vain thing to think thy ſelf ſtrong enough to abſtain from any ſin, when thou canſt not withdraw thy ſelf from the occaſions thereof.

Ah ſinner, if thou haſt any regard to thy precious ſoul, it will be thy wiſdom ſpeedily to reſolve to leave thine old courſe of life, and to turn over a new leaf. Think not of peace with God, whileſt thou art at peace with ſin. Think not that thine old ſcores are croſſed, whileſt thou art ſo freely ſcoring up a new. Deceive not thy ſelf, thy divorce from ſin, and thy marriage with Chriſt muſt be both on the ſame day. And count not thy ſelf divorced, till thou and thy ſins be parted. Reſolve this day to have done with thy old wayes for ever. At once give Chriſt his welcome, and thy luſts their farewell. There is no true humiliation for ſin, where there is not a reſolution againſt it. Say not thou art not humbled enough, how little ſoever thy ſorrow be, if thou art ſincerely reſolved againſt iniquity. And ſay not thou art humble enough, how deep ſoever it hath been, if there follow not this reſolution. Reſolve therefore for Chriſt, reſolve againſt the Devil, and all his works. And that thy reſolution may hold, obſerve theſe following directions.

2. *Be ſure thou do not ground thy reſolutions upon any confidence in thine own ſtrength; but in the ſtrength of Jeſus Chriſt*: without whoſe aſſiſtance thou canſt do nothing. As *David* therefore when he was to encounter with *Goliah*, went not out in his own, but *in the name and ſtrength of the Lord of Hoſts.* 1 Sam. 17. 45. So muſt thou reſolve to fight againſt thy luſts and corruptions, not in thine own name or ſtrength, but in the name and ſtrength of Jeſus Chriſt.

2. *Back thy reſolutions with Prayer.* As thou doſt reſolve in the grace and ſtrength of God to abandon thy luſts, to forſake thy former wicked and ungodly courſe of life: ſo be earneſt with God in prayer for power and ſtrength againſt

the

the power and ſtrength of ſin. For as it is Gods power by which alone thou canſt keep down the power of thy luſts, ſo prayer is the means ſanctified for the obtaining thereof. Oh therefore pray, and pray earneſtly, yea add faſting to thy prayers. For old ſins to which thou haſt been long accuſtomed, are like thoſe Devils which poſſeſſed the man from his youth, which could not be caſt out without faſting and prayer.

3. *Second thy Prayers with thy diligence and faithful endeavours, ſtriving againſt thy luſts and corruptions, though never ſo ſweet and dear unto thee,*

4. *Frequently call to mind the reſolutions thou haſt made of a ſpeedy and through reformation,* which will be an eſpeciall means to keep them freſh in memory, and a freſh remembrance of them will ſtir thee up to a conſcionable performance of them.

5. *Often renew thy reſolutions.* It is not ſufficient frequently to *review thy reſolutions,* but thou muſt likewiſe frequently *renew them.* For a reſolution renewed is as new made, and thereby becometh freſh and vigorous. And truly there is great power in a reſolution, when it is freſh upon the heart; new cords are ſtrong.

V. *Having reſolved to give a bill of divorce to thy ſinful luſts and pleaſures, make choice of Chriſt for thy Lord and Husband, and for thy Prieſt and Saviour.* Take him as the *Bride* doth the *Bridegroom* for better for worſe, for richer and poorer, with his croſs as well as with his Crown, reſign and give up thy ſelf unto Chriſt, to be ruled and governed, ordered and diſpoſed in all things by him: and reſolve as to caſt thy ſelf at the feet of Chriſt in ſubjection to him, ſo to caſt thy ſelf into the arms of Chriſt, and upon his ſhoulder, for Salvation from him: adventure thy ſoul upon him, reſt upon his perfect righteouſneſs, and all-ſufficient Sacrifice for the pardon of thy ſins here, and for eternal life and Salvation hereafter.

Let the conſideration of thoſe many melting invitations of Jeſus Chriſt unto poor ſinners to come unto him ſtir thee up to go unto him, to caſt thy ſelf into the merciful and meritorious arms and embracements of thy Crucified Saviour, to throw thy ſelf upon his grace and mercy. As God hath laid thy *help* upon him; ſo do thou lay thy *hope* upon

upon him, both for the pardon of thy ſins paſt, and for power againſt ſin for the time to come: for grace here, and glory hereafter, ſaying, *If I periſh, I will periſh in the arms of Jeſus Chriſt.* And if thou canſt bring up thine heart to this, then is the match made between Chriſt and thy ſoul; ſo that thou maieſt with confidence ſay, *Chriſt is mine and I am his.*

And oh what a joyful day will this be unto thee: In this conſiſteth thy new birth, and work of Regeneration, whereby thou art become a new creature. This day is ſalvation come into thy heart. All other things are but preparatives unto this.

Oh therefore let me prevail with thee, above all things to make this choice of Chriſt for thy Lord and Saviour: to reſign up thy ſelf unto him, and his Laws, as well as to expect ſalvation from him. For no man can take Jeſus Chriſt ſavingly, who takes him not wholly; as *his Lord, and husband* to ſerve and obey him, as well as *his Prieſt and Saviour* to free him from the guilt and puniſhment of all his ſins. *He is the author of eternal Salvation only to thoſe who obey him.*

Many I know are willing to accept of Chriſt upon their own terms. Some are willing to accept of Chriſt, provided that together with him, they may enjoy their ſinful luſts and pleaſures. Others are willing to accept of him, provided that together with him, they may enjoy their worldly riches and treaſures. But he who will take Chriſt ſavingly, muſt take him upon his own terms. He will be all to thee or nothing: he will rule thee, or elſe he will not ranſome thee. Away then with thy ſins, be divorced from thine old Husband, let ſin no longer rule in thee, if thou wilt be marryed to the Lord, and have any part in his righteouſneſs.

Though thou haſt hitherto been a great ſinner, yet if now thou wilt abandon thy ſins, and thus embrace Jeſus Chriſt, thou ſhalt have him *given to thee*, and all thy ſins freely *forgiven thee.* Oh why wilt thou neglect ſo great ſalvation? Oh do not deferr the doing it one day longer. But to day, even now that Chriſt is freely offered unto thee, reſolve to receive him.

And be not diſcouraged out of fear, that becauſe thou haſt

haſt ſo long refuſed to chooſe and embrace Jeſus Chriſt, therefore now the time is paſt. But know that ſo long as the Lord continueth calling, and inviting thee by his Word and Spirit, ſo long the day of grace laſteth. The golden Scepter is this day held forth unto thee: Chriſt and Salvation are now offered unto thee: O therefore embrace him by faith; which if thou refuſeſt to do, know aſſuredly that everlaſting fire prepared for the Devils, will be thy portion to all Eternity. For as our Saviour ſpeaketh, Joh. 3. 19. *This is the condemnation*, even the ſoareſt and ſureſt condemnation, *that light is come into the world*, that Jeſus Chriſt, and ſalvation by him is offered in the Goſpel, *and yet men love darkneſs more than light*, preferring their deeds of darkneſs, their ſinful ſenſual wayes before the Lord of life, who is the light of the World. Oh that any ſhould be ſo fooliſh and unwiſe, as to chooſe darkneſs rather than light, and death rather than life!

VI. Ingage thy ſelf by an expreſs and ſolemn Covenant unto God, to abandon thy former ſins, and ſinful courſe of life; and to ſerve him in holineſs and newneſs of life, all the remaining part of thy dayes.

There is a two-fold covenanting with God.

1. One is chiefly in and with the heart, which conſiſteth in a ſincere cloſing with God in Chriſt, and ſurrendring up our ſelves unto him, to be his faithful Servants.

2. The other is expreſſed by the tongue and writing, when a man by words in writing doth expreſs his Covenant with God, ingaging himſelf as to give a Bill of Divorce to his former luſts, ſo to give up himſelf to God in Chriſt, to live in an holy conformity to his will.

Now it is this latter way of expreſs and ſolemn covenanting that I would commend unto you.

God in the Covenant he makes with us, promiſeth expreſly to be our God, and to take us for his people, ſaying, *I will be your God and you ſhall be my people.* Muſt it not then needs be our duty to make an expreſs Covenant with God, promiſing to take him for our God, and to ingage our ſelves to be his faithful people? And certainly it cannot but be our duty to doe that by our ſelves at age, which we did by our Parents at our Baptiſme. For though then we were entred

entred into the Covenant of God by our Parents, yet their conſent and Dedication will ſerve our turn no longer then till we come to age, and natural capacity to conſent and Covenant for our ſelves. So that our firſt Baptiſmal Dedication, without our own actual conſent, and perſonal Dedication of our ſelves to God in Chriſt, will avail us little. I grant indeed, that this explicite ingaging our ſelves to God, in expreſs words or writing, is not abſolutely neceſſary to Salvation. For if any perſon cloſe intirely and ſincerely with God, his ſtate is thereby ſafe, although he doth not thus expreſs himſelf. But yet this expreſs and perſonal Covenanting with God before mentioned may be of ſingular uſe to a Chriſtian, to mind him of, and quicken him to duty, and eſtabliſh him in the ways of God, and cauſe him to be more watchful, and ſtrengthen him againſt Temptation, and by all to raiſe to himſelf a foundation of true and ſolid peace and comfort.

For your better Direction therein, I ſhall briefly ſhew you,

1. *What is to be done before you make this Covenant.*
2. *How it ought to be performed.*
3. *What duties are required of you after the performance of it.*

I. For the firſt, what is to be done before you make this Covenant, *Study well the Terms and Conditions of your Covenant*, examine your own hearts, whether you find a willingneſs in your ſelves to renounce and forſake your former ſins, and ſinful courſe of life, and to ſet upon a new courſe, to turn over a new leaf, to be more conſcionable in the diſcharge of the duties of your places, callings, and relations. Search your ſelves whether you are willing to receive Chriſt in all his Offices, not only as your *Prieſt* to be ſaved by him; but likewiſe as your *Prophet* to be taught and inſtructed by him, yea, as your *Lord and King* to be Ruled and Governed by him. Whether you can lay your ſelves at the feet of Chriſt, and be content to run all hazards with him, to take up your croſs and deny your deareſt luſt, and whatſoever ſtands in competition with him.

II. For the *Manner*, How this duty ought to be performed.

1. *Be earneſt with God in Prayer*, that he would prepare your

your heart for ſuch a ſolemn buſineſs, by giving you ſuitable affections thereunto; and that he would graciouſly accept both your perſon and your ſervice, and by his holy Spirit ſtrengthen and aſſiſt you in the performance thereof.

2. *You muſt Covenant abſolutely without any ſecret exception or reſervation.* Too too many Chriſtians herein exceedingly deceive their own ſouls; they will promiſe to abandon the ſervice of the Devil, the World, and the Fleſh, and to reſign up themſelves to God and his ſervice, but it muſt be with this *proviſo*, that they may be indulged in ſuch a beloved luſt, or to live in the practice of ſuch a profitable ſin, ſaying with *Naaman*, *Herein the Lord be merciful unto thy Servant*, whereby they plainly diſcover the hypocriſie of their hearts.

3. *It muſt be done in Sincerity and uprightneſs of heart.* That which the Beloved Diſciple *John* ſaith of *Love*, 1 Joh. 3. 18. *Let us not love in word only, and in tongue, but in deed and in truth.* The ſame may I ſay concerning this preſent work, *Let us not Covenant in words only with our tongue, but as in deed, ſo in truth*; that is, ſincerely from the heart, leſt otherwiſe we take the name of God in vain. If a man ought to be cordial in any thing, ſurely then in this ſolemn Tranſaction with God, who is *the ſearcher of all hearts*, and knows not only the thoughts and imaginations of our hearts, but alſo the ends and aims, the intentions and purpoſes of our hearts in all our actions.

4. *Make thy Covenant under the condition of Gods help and aſſiſtance*, it being He only, *who makes us able, as to will ſo to do, of his good pleaſure*, Phil. 2. 13. And therefore make thy Covenant with confidence on the aſſiſtance of Gods ſpirit to enable thee to keep it, ſuſpecting thine own weakneſs. *Peters* purpoſe was queſtionleſs ſincere, and his reſolution good, but ſelf confidence was his fault; he preſumed too much upon his own ſtrength, which that he might the better diſcern, he was left to himſelf. Vow therefore, and Covenant in the Name of God, and thou wilt find ability to perform it.

5. *Write the Covenant with thine own hand*, and then read it over again, and again, that thou maieſt thoroughly underſtand the matter, and terms thereof, and there-

upon

upon give thine unfeigned aſſent and conſent thereunto.

6. Set upon the work with all poſſible ſeriouſneſs, as being a buſineſs of the greateſt importance, upon which thine eternal life and ſalvation dependeth; and therefore ſet thy ſelf as in the preſence of God, call up the moſt earneſt of thy thoughts, rouſe up all the powers of thy ſoul, and command them to the work; and then upon thy knees make thy Covenant with God, in theſe, or the like words.

BLeſſed God! Thou art the only, true, and living God, who haſt made all things, and man in a more eſpecial manner for thy ſelf: And when by his wilful tranſgreſſing thy Covenant he had thrown himſelf into a ſtate of ſin and miſery, wherein no eye pitied him, then waſt thou pleas'd to compaſſionate his caſe, and again to redeem him to thy ſelf by the precious blood of thine only begotten Son Jeſus Chriſt. I am therefore thine, O God, by more than a ſingle title: Thine, both as made, and redeemed by thee; and therefore ought to have given up my ſelf intirely, to have loved and ſerv'd thee, with all my heart, and with all my ſoul, and with all my ſtrength. But wretch that I am! I have willingly ſuffered other Lords to have Dominion over me. How hath this preſent evil world, and the things here below taken up and poſſeſſed my ſoul! How have the luſts of the fleſh, and the intereſt of the carnal life commanded all mine affections! and how hath Satan taken me Captive at his will! I have not reſiſted, but oft complyed with his temptations.

But now Lord, being by thy good Spirit convinced of the evil and folly of my ways, I deſire ſe-

ricully, and from my heart, to acquit and abandon all theſe ſtrange Lords, to whom I have hitherto yielded my ſelf in ſubjection; and return to thee, O Lord, as the only fountain of being, and happineſs. And as I am already thine by all manner of right and title, ſo alſo now to become intirely thine by my own actual choice, and conſecration of my ſelf unto thee.

I do therefore now here in thy preſence, ſolemnly, and in the ſimplicity of my ſoul, renounce this vain and wicked world, with all the luſts, and carnal intereſts of the fleſh: the Devil and all his works, which Jeſus Chriſt came to deſtroy. And wholly, and without reſerve, I give up and dedicate my ſelf to thee O God, Father, Son, and Spirit, in whoſe Name I have been Baptized. Thou Lord art my Creator, and I here ingage my ſelf to own thee as my only Soveraign, to live in all ſubjection to thee, and to be entirely at thy diſpoſal, and to take thee for my only God and Portion.

I do here alſo accept of thy Son Jeſus Chriſt, as my only Mediator, by whom I am to be ſaved. I now receive him in all his Offices, and for all thoſe ends and purpoſes, for which the Father hath appointed him: not only as a *Prieſt* to ſatisfie and intercede for the remiſſion of my ſins: But as the *Shepherd* and *Biſhop* of Souls, the great *Prophet*, whom I am to hear in all things that he ſhall ſay unto me: and as my *Lord* and *King* to ſubmit to his Laws and Government, that he alone may rule in my heart, and ſubdue my luſts, and fulfill in me all the good purpoſes of his will.

And to thee, Holy Spirit, I here reſign my ſelf, and to thy only conduct, to ſanctifie, guide, and comfort me; not willingly any more to quench or reſiſt any of thy ſacred motions.

To

To all this, I do here in thy presence, O God, (who searchest the heart, and knowest what is in man) willingly subscribe my Name, as a witness against my self, if ever I prove false in thy Covenant; humbly begging the aid and assistance of thy grace, that I may be stedfast and faithful therein, conscienciously doing, and performing it unto the end.

Lord, search me and try my heart, and if there be any false way in me, discover it to me, that I may not be condemned with the Hypocrites, but be upright, and without guile, and in the great day be found blameless, and unreprovable in thy sight. *Amen, Amen.*

III. The Duties required of us after our solemn covenanting with God, are briefly these:

Having thus in truth and sincerity, with all possible reverence and seriousness made thy Covenant with God, set thy hand thereunto; and then lay it up safe amongst thy choysest things, that it may be a standing Memorial of thy solemn ingagement unto God, often looking thereunto.

2. *Make conscience of performing thy Covenant.* Having ingaged thy self to renounce and abandon thy former lusts, and sinful courses, stand not Dallying with them, but speedily reject them with detestation. If wicked Companions have had too much of thy converse, and intimacy, now break off society with them. If thou hast lived in the omission of any known duty, as of Secret, and Family Prayer, of reading the Scripture, or the like, now set upon the practice of them, and be sure thou perform them in a serious and spiritual manner, serving God in Spirit and Truth. Hereby wilt thou have comfortable evidence that thou hast in Truth, renounced the Devil, the World, and the sinful desire of the flesh; and hast devoted and given up thy self to be the Lords in sincerity. For then is the resignation of our selves unto God done in truth, when it doth ingage us pre-

ſently to the performance of what we have vowed and covenanted.

3. *Oft call to mind thy Solemn Covenant made to God*, eſpecially when thou art preſent at others Baptiſme, and at the Sacrament of the Lords Supper; frequent meditation thereof is a ſpecial means to keep it freſh in memory; and a freſh remembrance of it will put life into thy Conſcience, and ſtir thee up to a conſcionable performance thereof.

4. *When thou art tempted to any ſin, bring that ſin to the touchſtone of thy Covenant, and ſearch whether it be not againſt it.* This will be a ſpecial means to make thee oft to think of thy Covenant, and to be more careful in keeping it, and in reſiſting temptations againſt it.

CHAP. IX.

Other means on our part to be performed for attaining of Regeneration.

VII. *WIth patience wait upon Chriſt in the uſe of his Ordinances*, eſpecially the *Word* and *Prayer*.

1. *Frequent the Miniſtry of the Word, where the Spirit of God uſeth to breath.* The Spirit is the principal worker of this great work. And the Miniſtry of the Word is the ordinary Means and inſtrument, which the Spirit of God uſeth for the effecting hereof. The Spirit of God breaths not in an *Ale-houſe*, or in a *Tavern*, or *Play-houſe*, but in the Miniſtry of the Word. Whereupon the Apoſtle *Paul* calls it, Phil. 2. 16. *The word of life*, by which our ſouls are quickned: And the Apoſtle *Peter*, *the ſeed of Regeneration*, by which we are new born, 1 *Pet.* 1. 23.

And for thine encouragement thereunto know, that *as dead a ſoul as thine*, hath been quickned by the ſpirit of God, as it hath been attending upon the Miniſtry of the Word: *as hard an heart as thine* hath been ſoftned: as *prophane an heart* hath been ſanctified: *as carnal and corrupt an heart* hath been changed and renewed. And who knoweth, but while thou art attending upon God in his way, his Spirit may breath upon thee, and ſo quicken thy dead heart, mollifie thine hard heart, ſanctifie thy prophane heart, yea renew

and

and change thy totally corrupted and carnal heart, wherein conſiſteth the work of Regeneration.

Oh therefore frequent the Miniſtry of the Word, where the Spirit of Chriſt uſeth to move, yea, and to breath a ſpirit of life into dead ſouls. Take all occaſions of hearing the Word both in ſeaſon and out of ſeaſon. Let nothing but neceſſity keep thee at home; for thou knoweſt not what Sermon may be moſt ſutable to thy condition. And when thou heareſt, attend to it, as to a meſſage ſent from God concerning thine everlaſting ſalvation. And be often calling it to remembrance, whereby it will take the deeper impreſſion upon thine heart. And though for the preſent thou find not that benefit thou expecteſt, yet wait ſtill upon the Ordinance. The *lame man* who lay long at the Pool of *Bethesda*, at laſt was cured.

2. *Be much in reading the Word of God, and ſuch practical Books as may help thee in underſtanding and applying it.* This muſt not thruſt out Preaching, yet is it an excellent means of grace in its own time and place; as very many have found by their own experience. For in the Scriptures there is a clear revelation of the way and means of Salvation by Jeſus Chriſt; therein is contained the Covenant of Grace, and the Laws of Heaven, according to which we muſt ſquare all our actions.

Oh ſinner! as thou deſireſt to partake of the new birth, and to be made partaker of the grace of God, be careful and conſcionable in reading the Scriptures. Spend not that time in reading of Play-books and unprofitable Pamphlets, which thou mighteſt ſpend in reading the Word, which is able to make thee wiſe unto Salvation: to this end carry it about thee, as *Alexander* did *Homer's Iliads for his fellow and companion in the Wars*. Oh that every one of us were ambitious of that commendation which *Euſebius* gives of St. *Origen*, *That he could repeat all the Scriptures at his fingers ends. Hiſtor. Eccleſ. lib. 6. cap. 2.*

3. *Pray unto God for the change of thine heart;* beg of him that he would be pleaſed by his Spirit to regenerate thee, to plant his Image in thy Soul, that thou mayſt become a *new creature*. What the Apoſtle *James* ſaith of *Wiſdom*, is true of all Grace, James 1. 5. *If any one lack it, let him ask it of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him.*

Oh therefore beſeech him to open thine eyes, and ſhew thee how ſad and deplorable thy condition is, ſo long as thou continueſt in the ſtate of unregeneracy, that thou mayeſt be truly ſenſible thereof; that he would ſhew thee the excellency and neceſſity of a new birth, that thine heart may be raiſed up in ſome earneſt, longing deſires after the ſame: that he would vouchſafe unto thee his Holy Spirit, which may quicken thy dead ſoul, and renew it after the Image of God, in righteouſneſs and true holineſs. And in thy prayers plead the promiſe of God, Luke 11. 13. *to give his Spirit to thoſe who ask him.*

That thy Prayers for a new birth may the better ſpeed. Be earneſt therein. Pray with all thine heart, and with all thy might, with the higheſt intention of affection. If thou wouldſt be a prevailing *Iſrael*, thou muſt be a wraſtling *Jacob*; wraſtle with God in prayer; for it is the fervent prayer only that is effectual.

Obj. But ſome are apt to object and ſay, how can I pray without the Spirit?

A. Put thy ſelf upon the duty of prayer, and who knoweth but thou mayſt ſoon feel and find the aſſiſtance of God's Spirit in the performance, though thou findeſt it not in the entrance of the duty. Go therefore unto God in prayer, ſpread before him thy wretched, miſerable ſtate and condition, plead thy miſerable neceſſity, the dreadfulneſs of thy preſent ſtate, how much better it had been that thou hadſt never been born, than not to be born again. And then waiting for the aſſiſtance of the Spirit, be earneſt and importunate with God, that he would not let thee live a day longer in thine Unregenerate ſtate, leſt death ſhould find thee therein, and then thou periſh everlaſtingly.

And to thine own Prayers call in the help of other mens prayers, beg of them that in their Prayers they would be mindful of thee, and of thy condition; that they would be earneſt with God on thy behalf, that he would make thee a new creature by endowing thee with true, ſaving, ſanctifying graces. The *Jaylors* Converſion is ſet down as the Conſequent of the Apoſtles Prayers. Not only their deliverance out of *his Priſon*, but his deliverance out of the *Devils Priſon*, is ſet down as a fruit of their Prayers. To

thine

thine own Prayers therefore, call in the help of other mens Prayers.

VIII. *When either in hearing, reading, praying, or at any other time thou feeleſt any motions of God's Spirit in thy ſoul and conſcience, make much of them, ſurrender up thy ſelf thereunto, preſently turn thoſe motions into reſolutions, and thoſe reſolutions into endeavours.* Let not the motions of God's Spirit be nipped in the bud, but nouriſh and cheriſh them, that they may bring forth good fruit.

Are they motions tending to the working in thee a loathing and abhorring of thy former ſinful luſts? Second thoſe motions with ſtrong reſolutions to leave and forſake them for the time to come, at leaſt ſo to ſtrive againſt them, as they may not rule and raign in thee, as formerly they have done. Are they motions tending to the ſtirring thee up to any good duty omitted? Oh turn theſe motions into performances, and preſently fall upon the practice of thoſe Duties, whether it be praying in thy Cloſet, or in thy Family, or ſuch like.

Hath the Spirit of God in a Sermon ſo convinced thee of ſome groſe, ſcandalous ſin, or ſins, that thou art pricked at the heart, and deeply humbled under the ſenſe and apprehenſion of them? Oh content not thy ſelf with ſome ſudden pangs of affection, but forthwith go into ſome ſecret place, and there take the advantage of thy preſent relenting frame of heart, for the more free and full confeſſing of thy ſins unto God, and ingaging thy ſelf by a ſolemn Covenant unto him to be more watchful over thy ſelf, as againſt thy former leud and wicked courſes, ſo againſt the occaſions leading thereunto.

Ah ſinner! It will be thy Wiſdom carefully to obſerve, and diligently to improve all the motions and ſtirrings of God's Spirit in thy Soul and Conſcience, by ſeconding the work of his Holy Spirit in thee. Loſe not the Wind and Tide, the Wind may lay, the Tide may turn, and where art thou then? 'Twill be hard Rowing againſt Wind or Tide. Thou little thinkeſt what advantage ſuch motions wiſely improved may be to thy ſoul: and what prejudice the ſlighting and neglecting of them may be unto thee: for ought thou knoweſt, thine eternal happineſs or miſery may depend upon the improving or ſlighting the ſame.

IX. *Be much in the company of the godly, walk with them who walk with God.* He that walketh with the wise, ſhall be more wiſe: He that walketh with the humble, ſhall be more humble: He that walketh with the holy, ſhall learn holineſs. As there is no greater *hinderance* to the work of Chriſt, than the ſociety of the wicked: So there is no greater *furtherance* to it, than the ſociety of thoſe who fear God. For there is none will be ſo ready to pity and compaſſionate you, to counſel and direct you in the way to Heaven, as theſe: none ſo ready to provoke and egg you on unto godlineſs, to encourage and cheer you up when you do well, and to reprove you when you do amiſs, as theſe: none ſo ready to communicate their experiences to you; *O come, ſay they, and we will tell you what the Lord hath done for our ſouls.* So that in the company of the godly there is much good to be got; they being like Lanthorns which diſperſe their light round about.

Thus have I ſhewed you the Means on your part to be performed for the furthering the new birth, and the work of Regeneration in your ſouls. And now give me leave to propound one Queſtion to you. *Are you reſolved with the grace and aſſiſtance of God, ſpeedily to put your ſelves upon the practice of theſe Directions or no?* If you think theſe things more than neceſſary, and are ready to ſay; What need ſo much ado? as if without ſo much hearing, ſo much reading, ſo much praying, and the like, there were no hope of Regeneration, and Salvation, you may then ſit down and take your eaſe. But know for certain, that without a conſcionable uſe of theſe Means, you are like to fall ſhort, as of Regeneration here, ſo of Salvation hereafter. For where God hath appointed Means, he doth not ordinarily work without them; and therefore if you will not uſe *God's Means*, no wonder if you go without *his grace*.

Ah ſinners! I beſeech you for the ſake of your precious ſouls, do not wilfully refuſe to be happy, do not willingly plunge your ſouls into everlaſting miſeries. Be willing to be happy, awaken your ſleepy, ſtir up your lazy hearts to be doing. Heaven is not gotten with a wiſh, everlaſting glory is worthy your utmoſt pains, and will not be gotten without it.

What ſay you, after all that hath been ſaid? Are you willing

willing to be converted? To become new men, and to take up a new courſe? If you are not yet, when will you? Are you content to die in your preſent ſtate? If you were now breathing out your laſt, and juſt paſſing into another World, would you not wiſh you had hearkned to counſel? Though thou wilt live the life, yet art thou content to die the death of the obſtinate and hardned? be not Brutes, and mad men. If Chriſt be beſt at death; If holineſs will be beſt at laſt; If you know and believe, that when you come to die, you ſhall wiſh you had made Chriſt ſure: Then ſure your ſtanding out againſt Chriſt now, your refuſing grace now, is the firſt-born of follies. O be wiſe, conſider what's before you; *Chriſt* and the *World*, *Holineſs* and *Sin*, *Life* and *Death*, chooſe now for your ſelves; and if you will be adviſed, let your *this dayes choice* be the ſame, which you are reſolved ſhall be your *dying choice*. If you would not chooſe to die in in your ſins, to die Drunkards, to die Adulterers, to die Scoffers, to die Unbelievers; live not out this day in ſuch a dreadful ſtate.

CHAP. X.

Several Objections of Carnal and Unregenerate men againſt the uſe of the forementioned Means, anſwered.

HAving ſhewed the *Means*; I come now to *anſwer the Objections* which many carnal men pretend againſt the uſe of them in order to a new birth.

Obj. 1. Some are ready to object and ſay, Theſe are indeed likely means; but they find neither ſtrength, nor ability to ſet upon the practice of them.

A. *If thou wilt but put thy ſelf upon the uſe of Means, thou doſt not know what ſtrength thou mayſt receive from God, and what may be the iſſue thereof.* While *Peter was Preaching; the Holy Ghoſt fell on all them that heard the Word*, Acts 10. 44. And for ought thou knoweſt, whilſt thou art attending upon the Miniſtery of the Word, or praying unto God; the Holy Ghoſt may fall on thee; and make that Ordinance effectual for thy Regeneration and Salvation. And therefore put thy ſelf upon the uſe of Means: Wait at the Pool;

thou

thou knowest not how soon the Spirit may come and move upon thy Soul. For God doth usually meet with those who seek him.

Obj. 2. I fear I am not elected, and therefore conceive it altogether fruitless for me to labour in the use of any means for this new birth. Oh could I be assured of my election, then should I with comfort and confidence labour after it.

A. 1. *Election is a secret thing and belonging unto God*; according to that of *Moses*, Deut. 27. 29. *Secret things belong unto the Lord our God, but things which are revealed belong unto us.* And therefore trouble not thy self with God's secret will, but follow his revealed will. Apply thy self seriously and cordially to the use of the means God hath sanctified for thy Regeneration; and from thence thou mayst gain some comfortable evidence of thine Election.

2. *Consider though it be the duty of every Christian to give all diligence to make his calling and election sure: yet no man can know, and be assured of his election, till he be Regenerated by the Spirit of God:* Therefore the not knowing thine election should be so far from keeping thee off from applying thy self to the means of Regeneration, as it should rather be an argument to press thee thereunto: for by thy Regeneration thou mayst know thine election. The eternal Decrees of God are only made known *à posteriori*, from their effects, one whereof is *Regeneration:* find this and thou needest not doubt of thine Election.

Obj. 3. Ah! I am too unworthy to partake of so great a mercy: There is nothing in me to move God to work grace in me, and therefore why should I trouble my self about it?

A. 1. *Consider God's grace is every way so free, that the mercy which he vouchsafeth to any of his Creatures, is altogether of himself, and from himself.* He respecteth his own goodness, not our worthiness, in the mercies which he conferreth. If none shall obtain grace but the worthy, who then can be saved?

2. *Consider that no man before his Regeneration could ever find any worthiness in himself why he should partake of that mercy.* What was there in *Manasseh*? Or in *Zacheus*? Or in *Mary Magdalen*? Or in *Paul*, before their conversion? Surely,

Surely, none at all. Nay, there is never a Child of God on Earth, or in Heaven, but had as much perſonal unworthineſs before his Regeneration, as thou now haſt. Why then doth the ſight and apprehenſion of thine unworthineſs put thee out of all hope of obtaining the ſame?

2. *Conſider that the ſenſe of thine unworthineß is ſome degree of worthineß: yea it is the greateſt worthineſs thou canſt attain unto.* And none ever found greater mercy from God, than they who have been moſt ſenſible of their unworthineſs.

Obj. 4. Some object the number and the heinouſneſs of their ſins. Oh! they are ſuch vile and wretched ſinners, having miſpent the beſt of their time, the ſtrength of their youth in the ſervice of ſin and Satan, and in gratifying their own carnal luſts and affections; and therefore cannot expect ſo great a mercy from God, as of a Son of *Belial* to be made a Son of *God*, by the work of Regeneration.

A. *Know for thy comfort that God hath embraced with the arms of his free grace, as great and heinous ſinners as thy ſelf.* For haſt thou been an *Idolater*, or *Murderer*? So was *Manaſſeh*, yet was he received to mercy. Haſt thou been a *Blaſphemer*, or a *Perſecutor* of the Saints and Servants of God? So was *Paul*, and yet he obtained mercy. Haſt thou been a *Filthy, Unclean perſon*, wallowing and delighting like a Sow, in the filth of ſin, and mire of ſinful filthineſs? So did *Mary Magdalen*, and many of the *Corinthians*; yet were they *waſhed with the blood of Jeſus Chriſt, juſtified and ſanctified.* Haſt thou been an *Oppreſſor* and *Extortioner*, who haſt got thine Eſtate by over-reaching thy Neighbours, and grinding the faces of the poor? So did *Matthew* and *Zacheus*, who yet found mercy. Why then is there not hope of mercy for thee? When Grace hath embraced ſuch great and heinous ſinners.

Q. Wilt thou ſay, thou art a greater ſinner than any of theſe forementioned?

A. 1. *This is ſcarce credible.* But ſuppoſe thy ſins do exceed the proportion of any one thou canſt find pardoned in Scripture! Yet this were no juſt ground of diſpair: becauſe the depth of God's mercy was never yet fathomed; God never acted his mercy ſo far, but he is able to act it farther: Greater ſinners, than ever yet were pardoned, may be pardoned. And therefore though thy ſins were more and

greater

greater than the sins of others, yet there is hope of mercy for thee, unless by thine infidelity thou dost exclude thy self from the same.

Obj. 5. Others object, they fear their time and day of grace is past and gone, having long stood out, and rejected many offers of grace, and that it is now too late to seek after the grace of God.

A. *To this I answer, that the slighting and rejecting the many offers of Grace, is very sad, yea an heinous sin, which calls for thy deepest sorrow and humiliation.* This made our Saviour to weep over *Jerusalem*, because they neglected the day of their visitation. But yet know,

1. Christ hath several seasons of Conversion, and Regeneration; all come not in at the first hour of the day, nor at the sixth hour. Christ brings home some to himself in the latter end of their lives, who have all the former part slighted and rejected his gracious invitations.

2. If thou art heartily sorry for thy former refusals, and dost now unfeignedly desire to close with Christ, I may with confidence say, thy day of grace is not past. For those affections wrought in thee by the Spirit of God are gracious hints that he intends thee good, if yet thou wilt accept.

3. Thou who feareſt thy day of Grace is past, know this, that if thou now findest in thy self a willingness to abandon thy former lusts and corruptions, and to become a new creature; to cast off the Devil's service, and to become the servant of the Lord Jesus, thy day of Grace is not past.

I speak not these things to encourage any to defer, and put off their turning from their sins to a farther day, upon a presumption they shall have mercy at last. Beware of that madness. Thou that wilt not to day; thy Soul may be in Hell before to morrow. But I speak this to encourage old sinners to a speedy turning. Old sinner, it is the last time with thee, for ought thou knowest, thou art just come to thy *Now or Never*. And two things I would speak to thee.

1. It's a great doubt whether thou who hast stood it out so long wilt come in now, fear and tremble; few, very few of those that stand it out to the last hour, do come in at the last hour, yet,

2. If thou wilt thou mayst; if in this thy day, thy last day, thou wilt come in, thou shalt be saved.

CHAP.

CHAP. XI.

The Uſe of Exhortation unto the Regenerate.

HAving done with the firſt branch of the Uſe of Exhortation unto the Unregenerate: Come we now unto the ſecond which concerneth the Regenerate, and conſiſteth of divers Heads;

I. *Admire and adore God's ſpecial mercy and goodneſs in thy Regeneration.* Let thine heart be raviſhed with the conſideration of his love to thee in Chriſt Jeſus, that he ſhould pluck thee as a brand out of the fire, that he ſhould take thee into his ſpecial grace and favour, when he left many millions of Men and Women to periſh in their ſins: that he ſhould make thee an heir of Heaven, when he left ſo many to be fire-brands of Hell: Haſt not thou unſpeakable cauſe to ſit down and admire the freeneſs of God's grace, and riches of his mercy towards thee? Surely nothing but free Grace hath put this honour upon thee, and put ſuch a difference between thee and others. For what did God ſee more in thee than in others, to move him to ſet his ſpecial love on thee?

Oh caſt thine eyes round about thee, look upon thy Neighbours, who live under the ſame Miniſtery, partake of the ſame Ordinances as thou doſt, and yet never felt the power and ſweetneſs of them in their ſouls. That the dew of his free Grace ſhould fall upon thy ſoul, when the hearts of ſo many about thee ſhould be dry, not having one drop of that dew upon them; is not this a mercy to be admired? Oh conſider it, and adore it, and ſay, *Lord, how is it that thou ſhouldeſt beſtow thy grace on me, and deny it to ſo many, who in many reſpects are better than I?*

II. A ſecond Branch of the Uſe of Exhortation unto the Regenerate, is, *To be thankful unto God for this great mercy.* Admire the grace of God, and bleſs his name for ever. Art thou made alive? Is the life of God begotten in thee? And haſt thou evidence of it? O bleſs God whilſt thou haſt any being. Let thine heart and mouth and life be filled with his Praiſes. Take up the Pſalmiſts words, *Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name;*

name: Bleſs the Lord, O my Soul, and forget not all his benefits. Wilt thou be thankful unto God for thy *natural birth*? And wilt not thou be thankful to him for thy *ſpiritual birth*? Wilt thou bleſs him for that he hath made thee a *reaſonable creature*? And wilt thou not bleſs him for making thee a *new creature*? Is not Regeneration of all mercies the moſt neceſſary? And wilt not thou be thankful for that which is the *one thing neceſſary*?

The more to ſtir up thy ſelf to this Duty of Thankſgiving for this mercy.

1. *Conſider how ſad thy condition was before thy Regeneration*, being a Child of warath, a bondſlave of Satan, and an heir to Hell. And then compare it with thy preſent ſtate. Behold of *a Child of wrath*, thou art made *a Son of God*: of *a ſlave of Satan*, thou art become *Chriſt's freeman*: of an *heir of hell and damnation*, an *heir to Heaven, and ſalvation*. And doth not this call for thankfulneſs?

3. *Conſider that this mercy is unſpeakably greater than all other mercies in the World.* This new birth makes a man an *honourable perſon*, one of the Royal Seed, a King and Prieſt to God. This makes him *a rich man*; the leaſt degree of this Grace is better than all the wealth in the World: this is the true riches, the durable riches, a treaſure that faileth not, nor can it be valued. This makes him *a joyful man*: There's joy in Heaven at thy converſion, and a foundation of everlaſting joy laid in thine own Soul: Thou mayſt rejoyce, it's meet that thou make merry, for this thy Soul was dead, and is alive; was loſt, and is found. *Theodoſius* gave God greater thanks that he had made him a *Member of the Church*, than *Head of the Empire*. So bleſs God more for this mercy, that he hath made thee a Member of Chriſt, than if he had made thee an Heir of all the Earth.

What though God hath not abounded to thee in outward Honours and Eſtate; yet if he hath abounded to thee in Grace, this alone will be matter of eternal praiſes. *Luther* hath a notable ſtory which may be uſeful to this purpoſe, in the time of the *Council* of *Conſtance*, he tells us there were two Cardinals riding to the Council: and in their Journey they ſaw a Shepheard in the Field weeping. One of them pittying him, could not but ask him, why he wept? At firſt he ſeemed loth to tell him, but being urged, he told him,

him, that upon the beholding that Toad, which was before him, he considered, that he had never praised God, as he ought, for making him such an excellent Creature as a man: That he had not made him such a deformed Creature as that Toad. Upon hearing whereof the *Cardinal* was much affected, considering how he had received greater mercies than this poor man, and yet had not returned unto God that praise which was due unto him. And will not this poor man rise up in Judgment against many of us? Yea have not the best of us cause to be greatly humbled before the Lord, who do not so affectionately remember the Grace of God in making us Christians, as that poor Shepherd did, in making him a man. O Friend! prove thy self to be born again, and then go thy way rejoycing, leaping, and praising God.

III. *Hath God by his Spirit Regenerated, and made thee his Child, then walk worthy of this special mercy and dignity.* This *worthy walking* is much pressed in Scripture, as Col. 1.10. *walk worthy of the Lord.* And Eph. 4.1. *walk worthy of the Vocation wherewith ye are called.* In these and other like places the word *worthy* importeth no matter of *merit*, or *condignity*, but only a *meet meetness*, and *congruity*, or *answerableness*. The *Greek* word ἄξιος, translated *worthy*, is in other places turned *meet*, or *as becometh*, as Rom. 16.2. Phil. 1, 27, And where *John Baptist* saith, *Bring forth fruits worthy of repentance*, our new Translation turns it, ἄξιους τῆς μετανοίας, *meet for repentance.* So that the meaning of the foresaid duty is, *that ye carry your selves in some measure suitable and answerable to your new birth and high dignity.* To which agreeth that of the Apostle *Peter*, 1 Pet. 2.9. *Ye are a chosen generation, a peculiar people, that ye should shew forth the prayses of him, who hath called you out of darkness into his marvellous light.* As the Regenerate are more excellent in their state and relation than the carnal and unregenerate: So ought they to be singular and exemplary in their lives and conversations.

This Christ requireth of every true Christian: for, saith he, speaking to his *Disciples*, Matth. 5.47. *What do ye more than others?* As if he had said, you who will approve your selves to be sincere Christians, and the true Disciples of Jesus Christ, must be of a more holy and heavenly frame,

of

to an higher ſtrain than the reſt of men: you muſt be ſingular, and *ſhine as lights in the midſt of a ſinful, and crooked generation*, by living exemplary, and convincing lives; that it may be ſaid of you, what God ſaid of *Job*; *There was none like him in all the earth*, as for wealth, ſo for piety, he being by many degrees the higheſt for grace in his Age.

Hath God ſhined upon your ſouls by his grace? *let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven*, Matth. 5. 16.

Being raiſed above the condition of other men, it beſeemeth not you to act as the men of the World, but to live above their rate; to be more Holy and Heavenly in your converſation, more zealous for God, more fervent in the performance of holy and religious duties. The Lord expects greater matters, and other manner of Service from you than from other men; for he hath done more for you, and beſtowed more on you, than upon all the World beſides. When you call to mind your privileges, reaſon thus with your ſelves: Hath God made us partakers of ſuch and ſuch ſpecial mercies, and ſingular privileges, *Oh then what manner of perſons ought we to be in all holy converſation and godlineſs!* 2 Pet. 3. 11. How ought we to walk worthy ſuch ſingular privileges, by ſingularity of actions! doing ſome ſingular things for God who hath dealt ſo ſingularly well for us. As God hath abounded to us in his choiceſt mercies; ſo he expects we ſhould be abundant in *ſingular duties*.

CHAP. XII.

Sheweth the ſingular good things which the Regenerate ought to do above others.

1. *TO make Conſcience of their precious time; and to improve it to the beſt advantage.* Carnal men make little or no conſcience of ſpending their time to any good advantage. Their minds are ſo much ſet upon their carnal luſts and pleaſures, that their chief care is, not ſo much how to improve their time, as how they may paſs it away in mirth and jollity. But O how doth it concern ſuch,

whom God hath called, to prize the time which he is pleased to afford unto them; and to be careful in improving the same to some good advantage: yea to gather up the fragments of time, every inch of it, that nothing may be lost. We cannot well spare one spare hour. O make the best of thy day. To this end,

1. *Consider that thine everlasting state depends upon thy well, or ill spending of thy time.* Many make light of their time, and thereupon play and sport it away. Yet there is no moment which thou dost mispend, but for ought thou knowest, it may be the very time, upon which thine eternal state doth depend. Oh what a madness must it needs be, for an hour or days pleasure to hazard the loss of everlasting happiness, and to incurr the danger of eternal misery! And yet how few think of the passing away their time, or that any great matter depends thereupon!

2. *Consider the preciousness of time, which is of more worth than all the riches and treasures in the World*: for they cannot purchase one minute of time. Should the Lord be pleased to vouchsafe unto a damned Soul in hell, but one weeks time to live again upon the earth, for tryal how he would improve the same to his soul's advantage: Oh how highly would he prize it; how carefully would he improve every moment thereof! how serious would he be in every holy duty, and in all the concernments of his soul! how conscionable in spending of the Sabbath! how watchful would he be on that day over his thoughts, words and actions! Should he hear Christ tendred in the Ministry of the Gospel as a *Saviour* to poor sinners, oh how readily would he close with the offer of Jesus Christ! how heartily would he embrace him! should he be tempted by some carnal friends to spend one day with them in mirth and jollity, how would he answer them! *Alas the time on which my everlasting condition doth depend is very short: and must it not be egregious folly in me to trifle away part thereof? Shall I implunge my soul into eternal flames for a little pleasure and short delight? Oh, God forbid.* And hereby may you see how precious time is. Surely little reason have any to be so sparing of their wealth, and so prodigal of their time: when as all the wealth in the World (as before is said) cannot purchase one hours time.

3. *Consider how much precious time you have already lost and*

4. *Consider the present time is only thine to improve. Behold now is the accepted time, now is the day of Salvation.* Oh then, why wilt thou trifle away the time which is properly thine; and promise to thy self great things in a time which is none of thine? For even the next hour, yea the next minute thou mayst be cut off by the stroak of death: and then all opportunities of doing and receiving good are taken away. 1

11 I. Another *singular thing* which the Regenerate ought to do above others, is, *To embrace every opportunity of doing and receiving good. By doing good*, I mean not only *beneficence to the poor*, but also *a conscionable performance of all Christian duties*. *Whatsoever thy hand findeth to do, do it with thy might*, saith the *Wise man*, Eccl. 9. 10. that is, whatsoever opportunity of doing good is afforded unto thee, do it vigorously and speedily, not deferring it till it be too late. Having a price put into thy hands, O let it not carelesly slip away, lest thou full-dearly repent thereof; *To this end consider how few thy remaining opportunities may be.* For ought thou knowest, the time is near at hand, when thy praying opportunities, and hearing opportunities, and receiving opportunities, and relieving opportunities, with the like, will be past and gone. How then doth it concern thee to improve them whilest thou hast them, and to use thy present as if it were the last season and opportunity would be afforded unto thee?

If thou art in the company of a godly experienced Christian, thou hast then an opportunity of gaining much spiritual good and advantage to thine own soul; as by observing his graces, so by propounding thy doubts and scruples unto him. Oh let not such an opportunity pass away without some spiritual improvement.

If thou are called to visit a dying Friend, or Neighbour; Oh what an opportunity hast thou put into thy hand to do his soul good! By advising him to think of death, and to prepare for it, to make his peace with God, to cast himself and the burden of his sins upon Christ, to build the hope of his salvation only upon that Rock the Lord Jesus Christ.

If in walking abroad, or travelling on the Road, thou fall into company; what good mayst thou do by some savoury

and

and ſpiritual diſcourſe of God, or of man's miſerable condition by nature, or of the ſtate of redemption by Jeſus Chriſt, or the like! Oh how much might thy care this way abound to thy account! Remember the words of the Apoſtle, *Exhort one another dayly while it is called to day.*

If the Lord hath given thee a Family, and furniſhed thee with abilities for their inſtruction and edification; let not the ſouls that are with thee be loſt through thy neglect. Thou haſt dayly opportunities to be ſowing thy ſeed in their ſouls, which may ſpring up to their eternal life. And for thy Neighbours that live about thee, let them find thee a *good Neighbour* to them; and that they will beſt do, if thou endeavour to help them to be *good Chriſtians*.

III. Another ſingular duty incumbent upon the Regenerate, is, *To be careful of the manner of performing good duties.* Not only to be conſcionable in the uſe of Ordinances, but likewiſe to work up their hearts to a conſcionableneſs in the manner of doing them.

1. *The moſt holy duties we take in hand are clean perverted and depraved through our failing in the manner of performing them.* Yea holy duties are thereby turned into ſin, as the Prophet *Eſay* implieth; *He that killeth an Ox*, for Sacrifice, *is as if he ſlew a man: He that Sacrificeth a Lamb, as if he cut off a dog's neck*, Eſay 66. 3. Though the Sacrificing of Oxen and Lambs, were good, and commanded by God himſelf: yet becauſe they failed in the manner of performing them, they were no more acceptable to God, than the killing of men, or cutting off a dog's neck, which things were forbidden by the Law, and abomination to the Lord.

2. *It is the right manner of performing duties, that obtaineth a bleſſing from God.* It may be thou haſt heard much, and prayed much, and faſted much, and yet haſt found little good, or benefit thereby. Examine whether thou haſt not been dead and dull, formal and perfunctory in them, doing them as if thou didſt them not. If ſo, no marvel that thou haſt received ſo little good by them.

For the right manner of performing good duties, take theſe few directions;

1. Be ſure you take Chriſt with you both for *aſſiſtance*, and *acceptance*.

1, *For assistance. For without me*, saith Christ, *you can do nothing.* That is, without *Union* with Christ, and *Communion* with him, you cannot perform any acceptable service unto God. Whensoever therefore you set upon any good duty, in the first place beg strength and assistance from Christ, and rest and lean upon him for his help, go not to pray or hear but in the strength of the Lord.

2. *Take Christ with you for acceptance both of your persons and services. Christ is the beloved Son of God*, with whom he is so well pleased, that likewise in him he is well pleased with all those that come to God by him;

Whensoever therefore we go unto God in prayer or in any other ordinance, let us carry Christ with us in the arms of our faith. *Plutarch* in the life of *Themistocles* reports, that it was the usual custom of some of the Heathens, namely the *Molossians*, that when they would seek the favour of their King, they took *his Son* in their arms, and so went unto him. And questionless it would be the wisdom of Christians, in seeking the face and favour of God, who is the King of Heaven and of Earth, to take the holy Child Jesus with them, without whom they may not see his face.

II. *Stir up thy self and all thy strength*, put for thy self to the uttermost, strive to be lively, active and stirring in Spirit.

Get the Spirit of Faith, and of power; this will be oyl to the Wheels, and wind to the Sails, which set all a going: let this be wanting and thy best services will be lifeless and dead services, in which the Lord takes no delight.

There is a threefold strength we should labour to put forth in all our holy duties,

1. Strength of Intention. 2. Strength of Affections. 3. Strength of Body.

1. We must intend our work, as if it were for our lives, for so it is, whether it be the work of *praying*, *hearing*, *meditating*, or the like. We must put forth the strength of our *intention*, as well as of our *attention*, not giving way either to drowsiness of body; or distractions of mind. But oh what light matters are apt to steal away our minds and thoughts in the performance of holy duties? If one of our superiours were talking with us, he would expect that we

should

ſhould mind what he ſaith, and not turn aſide to talk with every one that paſſeth by us. But when God is ſpeaking to us in the miniſtry of his Word: or we are ſpeaking unto him by Prayer, how ordinarily do we turn aſide to every vain thought, and trifling buſineſs, which offereth it ſelf to us! Intend God more earneſtly, and this will fire your thoughts.

2. *Strength of affections* is required in every good duty. *Whatſoever thy hand findeth to do, do it with thy might*, ſaith the Wiſe man, *Eccl.* 9. 10. This may eſpecially be applyed to the duties of God's worſhip and ſervice, that we do them vigorouſly, with all the ſtrength of our affections. Which the Apoſtle requireth, where he bids us, *be fervent in Spirit, ſerving the Lord*, *Rom.* 12. 11. The word in the Greek notes an *ebullition, or boyling up of our ſpirits to the height.* there is nothing in the World more unbecoming the Worſhip of God than flatneſs of ſpirit, and coldneſs of affection, when a man ſerves God as if he ſerved him not. It was *David*'s commendation, that *the zeal of Gods houſe did eat him up.* Which expreſſion ſheweth the vehemency of his zeal, and ſtrength of his affections, as in reforming Gods houſe, ſo in performing the duties of his Worſhip and Service. For this, was *Jacob* honoured, and called *Iſrael*, becauſe he prayed with the *ſtrength of his affections*, and is therefore ſaid to *wreſtle with God in Prayer*, *Gen.* 32. 28. whereby he *prevailed.* As thou deſireſt to prevail with God in Prayer, thou muſt with *Jacob*, *wreſtle with him*, putting forth the ſtrength of thine affections which will be a ſpecial means to keep away vain wandring thoughts. So long as Honey is boyling hot, flies will not venture on it. So if the heart and affections be boyling hot in Prayer, vain thoughts are not apt to enter in.

3. *Strength of body* muſt likewiſe be put forth in every good duty. For God muſt be Worſhipped as with *our ſpirits*, ſo with *our bodies.* And bleſſed is the ſtrength which is put forth in the ſervice of God. Carnal men are apt to lay out the ſtrength of their bodies upon their Luſts. Why then ſhould not we be as ready to lay out the ſtrength of our bodies in the Ser-

vice of God? Then may we have occaſion to bleſs God, and ſay, *Lord, thou mighteſt have left me to have ſpent my ſtrength in Sin, in the gratifying my carnal Luſts; but bleſſed be thy Name, who haſt made me willing to ſpend, and be ſpent in the ſervice of my God.*

III. *Labour to keep cloſe to God in holy Duties.* It were well if in the performance of holy duties we did keep cloſe to the duties themſelves: Few go ſo far. But it muſt be our care not only to keep cloſe to the duties, but likewiſe to keep cloſe to God in the duties: We muſt labour not only to mind what we are about, but likewiſe have an eye upon God, and to hold communion with him therein. In the uſe of every Ordinance let our main deſire, care and endeavour be, to find God therein: And not to reſt ſatisfied without meeting him, and converſing with him. Let us never go from God without God. Never go from the Ordinance of God, without ſome ſpecial communion with God therein, without finding our hearts raiſed and affected in the duty, and revived and refreſhed in his preſence.

III. In regard of our great inability, and inſufficiency for the performance of any ſpiritual duty after a right manner; In the firſt place, let us beg of God, that by his Spirit he would enable us thereunto. For it is the Spirit of God only that can help our Infirmities: he can ſoften our hard hearts, quicken our dead hearts, enlarge our ſtreightned hearts, &c. And in praying for the aſſiſtance of the Spirit, let us plead the promiſe of God, ſaying, *Lord, thou haſt promiſed in thy Word, that thy Spirit ſhall help the infirmities of thy Servants; Oh make good that promiſe unto me! Let me feel and find the ſweet breathings and actings, the lively quicknings and enlargements of thy Spirit upon my heart, carrying me forth with much life and vigour in the duty I am now going about.* This pleading the promiſe of God puts a ſtrong ingagement upon him, to perform what he hath ſaid.

IV. Another ſingular duty incumbent upon the Regenerate, is, *To walk circumſpectly and exactly*, according to that of the Apoſtle; *See that ye walk circumſpectly, not as fools, but as wiſe.* The word in the Original Ἀκριβῶς, tranſlated *circumſpectly*, implyeth great *accurateneſs* and *exactneſs* in our Chriſtian converſation, which the Spirit of God accounteth

accounteth the greatest point of wisdom. I know the men of the World count preciseness of life the greatest folly that may be: And therefore call those *precise fools*, who endeavour to live soberly, righteously and Godly in this present World. But at last it will appear the greatest point of Wisdom.

For the better clearing and pressing this duty, I shall shew you, wherein the *exact walking* doth consist.

1. *In walking by rule.* As the Carpenter when he would do his work *exactly*, doth all by rule. So must the Christian that would walk accurately, he must walk by the word of God, which is only the adequate rule of holiness: Therefore saith the Apostle, *As many as walk by this Rule, peace be on them, and on the Israel of God.*

2. Our exact walking consisteth in having respect to the *inward and spiritual part of the Law*; as well as the *outward* and *external*. In every command of God there is both an *outward* and *external part*, and also *an inward and spiritual part*. The former I may call *the letter of the Law*; the latter *the Spirit of the Law*. This our Saviour excellently clears in his Sermon on the Mount, where reciting the sixth Commandment, he saith, *Thou shalt do no Murther*, there is the letter of the Law; and then adds by way of Explanation, *But I say unto you, whosoever is angry with his Brother without a cause, shall be in danger of Judgment*, Matth. 5. 21 22. there is the Spirit of the Law. So afterwards reciting the seventh commandment saith, *Thou shalt not commit Adultery*, there is the letter of the Law, And then adds, *but I say unto you, that whosoever looks on a Woman to lust after her, hath committed Adultery with her already in his heart.* There is the Spirit of the Law, or the Spiritual part thereof. The most diligent observation of the letter or external part of the Law, without a care of the inward and spiritual part, is as a body without a soul, a dead thing, which is no way acceptable unto the living God. Whosoever therefore walks exactly, contents not himself with the externals of Christianity, but labours to bring up his heart to the inwards thereof, striving to suppress evil thoughts, to mortifie unclean lusts, and all inordinate affections; to abhor and watch against secret impurities, as well as open impieties; This is to walk exactly and accurately indeed;

4. Our exact walking consisteth in a careful avoiding all occasions of evil, and temptations thereunto. Having by sad experience found such and such things to have been snares and occasions of sin unto us, it is our duty, and will be our wisdom carefully to shun and eschew the same. Especially considering that by running into temptations, we tempt the Lord, and provoke him to give us over to our weakness, and to the power of our corruptions: that so by our falls we may for the time to come be more wise and wary.

Every man by nature is like dry wood, which is apt to kindle so soon as fire is put to it. There needs not any Devils to tempt us. Dry stubble will take fire without any bellows to blow it. Let the least occasion that is be offered unto us, how easily doth it take? Every spark will catch upon our tinder-hearts. Therefore watch against all temptations, but especially such as are most taking with thee: And such as have a tendency to thy bosom and best beloved sins. For from them is most danger to be feared, they having most strength from our natures. The Devil knowing full well, which are our bosom and beloved sins, and most predominant lusts, unto them especially, and with greatest success doth he apply his temptations.

Our exact walking consisteth *in abstaining from appearances of evil, as well as from apparent and direct evils.* As there are some things apparently evil; so there are other things in shew and appearance only evil. He who walks circumspectly and exactly will as carefully shun the one as the other. He will not adventure upon any thing that looks like sin; or that hath the least affinity with it. If the thing be doubtful whether it may, or may not be done, he will do that which is most safe, and leave the other undone. Yea though he know a thing to be lawful in it self, yet if it may prove a stumbling block in the way of another, and so be an occasion of sin unto him, he will carefully avoid the same.

V. Another singular duty incumbent upon the Regenerate is *To beware of Covetousness and over-loving the World; as being the root of all evil.* I do not say, that our hearts being changed and renewed, we ought thereupon wholly to abandon the World, and give over all worldly businesses

businesses and imployments. For grace and a worldly calling may very well stand together: Yea a man may be a sincere, holy Christian, and yet a great dealer in the World. Nay Grace ingageth a man to be a good Husband, to improve the estate God hath bestowed on him. But yet we ought not insatiably to desire, and inordinately to hunt after Riches, as if they were the only things, or the great things to be sought after: this is Covetousnes. It is not the having of riches, but the immoderate desiring and loving of them, and overvaluing them, which denominates a man *Covetous*. A man may have much of this World's goods, and yet be no Worldling. And another may have little, and yet be covetous. This sin is especially in the heart.

Q. May not a Godly man desire Riches, seeing they are often in Scripture termed Blessings, which God hath promised as a reward of his Service?

A. There is a moderate desire of Riches, which is lawful: And an immoderate, or inordinate desire, which is unlawful. Then is our desire of Riches moderate, when we desire no more than is needful, and can be content to want that, when God will have it so.

Q. What may be accounted needful?

A. 1. That which is meet for the state and calling wherein God hath set us.

2. That which is requisite for the charge committed to us. As if a man have Wife, and Children, and Servants, or Kindred lying upon his charge, what is needful and sufficient for them, may be desired and sought after.

3. That which is needful for the future livelihood and maintenance of Wife and Children, may lawfully be desired and sought after. The Apostle layeth it down as a duty, *that Parents ought to lay up for their Children*.

Besides this moderate desiring and seeking after Riches, there is an immoderate desiring, and inordinate seeking after them. As when a man is not content with that portion which God by his Providence doth afford unto him, but insatiably thirsts after more. And rather than fail of his desire, will both neglect his God and his soul; and also venture on the use of any unlawful means, as lying, swearing, false weights and measures, with the like, for accomplishing the same; which is wickedness in any, but especially

cially in such as make a profession of Religion.

Yet how many Professors are there in our days, who though they pretend much love to Christ, yet by their practice it appears, that their love of riches is greater and stronger than their love of him?

1. For how are their thoughts more upon the World, and the things thereof, than on Christ? No sooner are they awake from their sleep, but the World presently takes possession of their hearts: and their thoughts are upon their estate, how they may encrease the same, and that with unwearied care and labour; when every little that is done for Christ is a wearinesse to them.

2. How do their discourses run out more upon their riches, than on Christ? Yea with what freedom and delight do they talk of their wealth, and of the means of getting and increasing the same? And scarce a word of Christ all the day long. Which doth clearly discover the covetousnes which lyeth in their hearts: for *out of the abundance of the heart the mouth speaketh.*

3. How do they suffer the World to take up so much of their precious time, that they can scarce find any leisure either for closet devotions or family Prayers? but make their Religion give place to their worldly businesses. And when at any time they fall upon the performance of holy duties, how are their hearts in that very time taken up with Worldly thoughts, and imaginations? So that instead of conversing with God in his holy Ordinances, and enjoying communion with him therein, they converse with the World, and hold communion with the Devil.

O what a shame is it for such as are brought out of darknes into marvellous light, having their understandings enlightned with the knowledg of God, and of his Son Jesus Christ, and are able to discern the mysteries of Godlines, that they should set their hearts and affections upon base and transitory things! that they should lay out themselves so much in the pursuit of them! and never think they have laid up sufficient of these earthly treasures! What a shame is it for such as profes themselves the Sons of God, to live like Sons of men, as if their portion and happines were only in this life! That they who profes themselves Heirs to an Heavenly Inheritance, should so much dote upon earthly

ly things! What a ſhame is it for ſuch as have reaſonable ſouls, capable of an everlaſting life, and of communion with God both here and hereafter, ſhould ſo far debaſe their natures, as to live like Moles and Worms in the earth, and to root like Swine in mud and dung!

Oh how doth it concern you, daily to humble your ſelves for this ſin, and to loath and abhor it, and watch againſt it for the time to come!

VI. Another ſingular duty incumbent upon the Regenerate is, *To live by faith*, caſting themſelves upon God in Chriſt, and upon his gracious promiſes in all their ſtraights and dangers, for ſuch needful and uſeful things as they ſtand in need of. To live by faith is not only to believe in Chriſt for ſalvation, but alſo firmly to reſt and rely upon God, and his gracious promiſes expreſſed in his Word, for ſupport under all our tryals, for ſuccour in all our diſtreſſes, for aſſiſtance againſt all aſſaults, for deliverance out of all our dangers, and for ſupply of all our wants, whether temporal or ſpiritual.

Thus did thoſe ancient *Worthies* mentioned, *Heb.* 11. Wherein we read that into whatſoever trouble or ſtraight they were brought, they ſo lived by faith in God's promiſes, that nothing could diſmay them, much leſs overthrow them. And if thou in like manner couldſt but quietly reſt upon God and his gracious promiſes, thou wouldſt in thy greateſt tryals and troubles be *more than Conquerour*, as the Apoſtle ſpeaketh.

When therefore thou art troubled for thy ſins, groaning under the weight and burden of them, then throw thy ſelf upon the merits and righteouſneſs of Jeſus Chriſt, and there let thy ſoul reſt it ſelf in hope of the pardon of thy ſins here, and of eternal life and ſalvation hereafter; venturing upon that comfortable promiſe, Math. 11, 28. *Come unto me all ye who are weary and heavy laden, and I will give you reſt.*

When thou art aſſaulted with the temptations of Satan, and feareſt leſt thou ſhouldeſt be overcome by them: then look up unto God, truſting in him for deliverance in due time, and for ſupport in the mean time, relying upon that gracious promiſe, 1 Cor. 10. 13. *God is faithful, who will not ſuffer you to be tempted above that you are able: but will*

with

with the temptation make a way to escape that ye may be able to bear it.

When thou art under any spiritual desertion, sitting in darkness, without any spark of comfort, then look up unto God with the eye of faith for the light of his countenance, and the assurance of his loving favour, resting and refreshing thy drooping soul with that comfortable promise, Isay 54.8. *In a little wrath have I hid my face from thee, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.*

When thou apprehendest thy self weak and insufficient for the performance of duties, then look up unto God, who hath promised *to help the weaknesses and infirmities of his Servants*: And trust upon the power of Jesus Christ; then wilt thou be able to say with the Apostle, *I can do all things through Christ which strengtheneth me*, Phil. 4. 13.

When thou feelest thy corruptions strongly working and stirring in thee, then look up unto God, who is able, and hath promised to subdue thine iniquities, and to keep down the power of thy lusts, laying hold on that good word, Rom. 6. 14. *Sin shall not have dominion over you; for ye are not under the Law, but under Grace.*

When thou art reviled and persecuted by wicked and ungodly men, then look up unto God with the eye of Faith, trusting in him for help and strength, comforting thy self with that gracious saying of our Saviour, Matth. 5. 11, 12. *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake. Rejoyce and be exceeding glad: For great is your reward in Heaven.*

When thou art streightned in these outward things, and thereupon art full of Worldly fears and cares, what to eat and what to drink, and what to provide for Wife and Children: Then look up unto God, and *by faith cast all thy care upon him, who careth for thee*, resting upon that comfortable promise, Psal. 34. 10. *The young Lyons do lack, and suffer hunger, but they that seek the Lord shall not want any good thing.* Though thou mayst not have that abundance and affluency which some others do enjoy, yet thou shalt not want that which God seeth good for thee, *who will supply all thy need according to his Riches*, Phil. 4. 19.

Thus

Thus in all thy ſtreights and diſtreſſes thou mayſt by the Sovereign power of Faith, working upon the gracious promiſes of God, exceedingly revive and refreſh thy troubled Spirit. For all the promiſes of God ſet down in his Word for thy comfort and ſupport, being ſealed with the blood of Chriſt, are all *yea and Amen*, as true as truth it ſelf, and therefore ſhall aſſuredly in their due time be accompliſhed.

For thy better encouragement to this Chriſtian duty of *living by Faith*, ſeriouſly weigh theſe few things.

I. *The Properties of God*, more eſpecially,

1. *His Almighty power*, whereby he is able to ſtrengthen thee in all thy weakneſſes, to ſupport thee under all thy tryals, and temptations; in a word, to perform whatſoever he hath promiſed.

2. *His truth and faithfulneſs in performing what he hath promiſed.* For ſaith the Apoſtle to the *Hebrews*, *faithful is he that promiſeth*, Hebr. 10. 23. Surely it is as poſſible for him not to be, as not to keep his word, and not to perform what he hath promiſed.

Indeed the Lord many times maketh his Children wait long for the accompliſhment of his promiſes: Yet he never faileth to be as good as his Word.

3. *His infinite Wiſdom*, whereby he diſpenſeth the good things contained in his promiſes, in their fitteſt time and ſeaſon, whenas they ſhall make moſt for his own glory, and his Childrens good. Far be it therefore from us to preſcribe unto God the time and ſeaſon for the performance of his promiſes: But let us rather reſolve with patience to wait his appointed time and ſeaſon, who is infinite in Wiſdom, and ſo knoweth what is beſt and convenient for us, even better than we our ſelves.

VII. *Another ſingular duty incumbent upon the Regenerate is, to be ſpiritually minded by a frequent contemplation of ſpiritual and Heavenly things.* It is not ſome few, fleeting, tranſient thoughts on God or Heaven, wherein this duty conſiſts: but *it's a thinking with thought upon thought, a reiteration and multiplication of the thoughts of the mind upon God, and the things of God, and this in order to the affecting the heart deeply with them.*

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It is not sufficient to think and think oft of the love and goodness of God, but we must labour to get our hearts inflamed with a love unto him again. It is not sufficient to think and think often of sin, and the misery it hath impunged us in; but we must so think thereof, as to work our hearts to an hatred of sin, and a fear of that wrath of God it hath made us liable to, and to a looking after Jesus Christ, who alone can free us from the guilt of our sins, and from the punishment due unto us for the same.

This is a work of so great concernment and advantage, as none can truly apprehend, but such as have made tryal therein.

Let thy soul therefore full-often soar aloft upon the wings of divine contemplation. Let not any solitary season pass away without some spiritual meditation, and conference with thy God. Either take a sorrowful survey of thy manifold sins, which may draw from thee, as hearty grief for the same, so hearty ejaculations for the pardon and forgiveness of them. Or take a view of God's blessings and favours towards thee; and let this enlarge and raise up thine heart in praises and thanksgivings unto him. Or bathe thy self in an admiring commemoration of the meritorious blood of the immaculate Lamb Christ Jesus, which was abundantly shed for the washing of thy body and soul from the filthy spots and stains of sin. Seriously think what he hath done and suffered for thee; how he hath fulfilled the Law, and undergone the punishment due to thy sins; and now in Heaven maketh intercession for thee, by presenting himself an all-sufficient Sacrifice unto his Father for thy sins. Oh think with thy self, what thou must have suffered for thy sins, if he had not suffered for them. What thou hadst been if he had not redeemed thee even a bondslave of Satan, and firebrand of hell.

Especially, let thy soul full-often meditate on the glorious things which the Lord hath reserved in Heaven for such as here do sincerely serve him, and obey the Gospel of Jesus Christ. Oh think with thy self what a blessed thing it will be, to live in the vision and fruition of God himself, in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore. That thou maist get up to this Heavenly-mindedness, take these directions.

1. *Humble*

1. *Humble thy self unfeignedly for thy great strangeness to God, and Heaven, that thou hast so rarely set thine heart on things above.* And for the time to come let it be thy special care and endeavour to habituate thy self to spiritual and heavenly Meditations, frequently to steep thy soul in Heavens delights.

2. *When thou findest thy mind and thoughts to be ridden by the Devil, and carried away from God, lift up thine heart by earnest and fervent prayer unto him,* who is the *Father of Spirits,* and hath power over Devils; and beg of him, that as by his permission he hath suffered the unclean Spirit to enter into thee, so he would command him speedily to depart from thee, that thy mind might be free for its proper work. For he only can *cast down imaginations, and every thing that exalteth it self against the knowledge of God, and bring into captivity every thought to the obedience of Christ,* 2 Cor. 10. 5.

3. *Work thy heart to a perfect detestation of all vain and wicked thoughts,* that thou maist be able to say with *David, I hate vain thoughts,* Psal. 119. 113. This will highten thy resolutions to a greater watchfulness against them for the time to come, and to use thine utmost endeavour to drive them away; so that though they may arise in thine heart, yet they may not lodg there. And know this for thy comfort, that those vain and wicked thoughts, which thou dost from thine heart hate and detest, shall not be laid to thy charge, at the great day of account.

4. *Labour to spiritualize every outward occurrence by raising Heavenly meditations from the same.* There is not any creature thou beholdest, or any thing that befals thee, but thou maist make some spiritual use and improvement thereof. As the *Bee* sucks honey out of every flower, so maist thou extract spiritual and holy thoughts from every thing thou seest, and beholdest: yea from all occurrences and emergencies; which will be a special means to prevent the Devil and Lust, and to keep out those vanities and wickednesses which otherwise would fill thine head and heart withal.

This will be a good preservative against sin, because it keeps the heart imployed. When the heart is taken up with better things, it hath no leisure to hearken to temptations; no leisure to be lightful and wanton, to be Worldly or ambitious. When we are idle and empty of God, we are

sure

sure to be pestred with evil thoughts: whilst we are well employed, we are safe. When the vessel is full, you can put in no more. And when the heart is filled with Heaven, there is no room for Earth and Vanity. What's the reason most men's hearts are so full of wicked wanton thoughts? but because God is not in all their thoughts.

VIII. Another singular duty incumbent upon the Regenerate is, *To labour in the use of all good means, for the mortification of the whole body of sin, with all its affections and lusts, especially those we feel most predominant in us.* True mortification extendeth it self to the whole of sin, body and members, root and branch; even every sinful lust. Indeed this is not done to the uttermost while here we live, I mean sin is not here so mortified and destroyed, that it hath no residence, nor activity in our hearts: yet may it be so weakned and subdued, as to lose its vigour, power and strength, and languish away more and more. Though corruption keep *possession in us* when we are Regenerate, yet hath it not *dominion over us*, though we may be sin's *Captives*, yet shall we not be sin's *subjects*, to yield a voluntary subjection of our selves unto the commands of sin.

Q. How may we know when corruption is mortifyed in us?

A. When it is not only restrained, and kept from such ordinary breakings out into actual sins: but the lusts and motions that issue from it, are a grief to us; yea we hate and detest them, and groan under the burden of them: we watch against them, fight against them, earnestly desiring to be delivered from them, crying out with the Apostle, *O wretched man that I am, who shall deliver me from this body of sin and corruption?*

For the more profitable pressing this so necessary and difficult a duty, I shall shew you

1. Some *Means* whereby it may be effected.
2. The *Manner* how it ought to be performed.

I. The *Means* whereby the work of Mortification may be effected by us, are these,

I. When thou feelest corruption working in thee, and stirring thee up to evil, then call to mind, and lay to heart the ensuing considerations.

Consider

1. *Conſider the ſhortneſs of the pleaſure of ſin, with the length of the puniſhment following thereupon, without true and unfeigned repentance:* The one for a moment, the other everlaſting. The pleaſure is but ſhort, but the puniſhment is for ever and ever. The torments of the damned in hell are intenſively moſt grievous in themſelves: but that which mainly and infinitely adds to the greatneſs of them is, becauſe they are *eternal. They are tormented day and night for ever and ever.* Rev. 20. 10. Oh what a folly muſt it then needs be, yea and madneſs beyond admiration, for the ſhort fruition of theſe periſhing pleaſures, and tranſient contentments here, to impluge our ſelves into everlaſting burnings! Oh how terrible is the thought of Eternity in thoſe tormenting flames! where the damned would think themſelves happy, if after they had endured them ſo many thouſand years, as there are Sands on the Sea ſhore, or ſtars in the firmament, they might then be aſſured of enlargment. But when all that time is paſt, and innumerable millions of years and ages are run out, they are as far from an end as at their firſt entrance. Why wilt thou then purchaſe a little ſenſual delight at ſo dear a rate? For a moments pleaſure to incurr everlaſting woe and miſery? Oh the fire of Hell, if thou wouldſt ſend down thy thoughts thither, would burn up thy luſts, which otherwiſe will be Fuel to burn thy ſoul!

2. *Conſider thy extreme folly in gratifying thy ſinful Luſts:* thereby thou haſt choſen and preferred thy fleſhly pleaſure, thy carnal content, before the glory of God, the everlaſting joys of Heaven, and the precious blood of Jeſus Chriſt. Oh monſtrous madneſs, and unconceivable folly! at which the Angels bluſh, and Heaven and Earth cannot but ſtand amazed.

3. *Conſider the deceitful nature of ſin,* which allureth thee with ſhews of pleaſure, profit, credit, eaſe, and the like, but in the end it bites like a Serpent, and ſtingeth like an Adder; and then thou wilt perceive how thou art beguiled and deceived. Horrour of Conſcience, and helliſh torment is all it will pay thee inſtead of the pleaſure it promiſeth thee; loſs inſtead of profit, even the loſs of Heaven and happineſs; ſhame and diſgrace inſtead of credit; anguiſh inſtead of eaſe; *tribulation and anguiſh ſhall be upon every ſoul of man that doth evil.* *Jacob* complained of *Laban's*

deceit

deceit about his wages: and what wilt thou think of thy wages when the pay-day comes? *The wages of ſin is death*; wilt thou not then ſay, *the Serpent hath beguiled me, this ſin hath deceived me.* Be not ſuch a fool as to take the word of a known deceiver; away with it, crucifie it, for it intends thee miſchief. Be undeceived betimes: how dreadful will it be, if nothing but fire and brimſtone will bring thee to thy wits! If thou wilt not ſee the treachery of ſin till it be too late to eſcape it!

4. *When thou feeleſt corruption working and ſtirring in thee, entiſing thee to ſin, ſeriouſly conſider the manifold ſufferings and bitter death of our bleſſed Saviour Jeſus Chriſt on the Croſs*: whereof our ſins were the cauſe. Theſe were they that lay heavy upon his ſoul, and made him exceeding ſorrowful even unto death. Reaſon thus with thy ſelf, hath Chriſt paid for my Redemption his moſt precious Blood, and ſhall I ſell my ſoul to ſin again for this fleſhly pleaſure, or baſe profit? what is this but to Crucifie the Lord of life afreſh? For know aſſuredly, ſo many ſins as thou committeſt wittingly, and with delight, ſo many thorns doſt thou again faſten upon his head, ſo many nails doſt thou drive into his hands and feet, ſo many ſpears doſt thou thruſt into his heart. Certainly a ſerious conſideration of theſe things cannot but be a ſpecial means to ſet thee heartily upon this work of Mortification.

5. *Conſider how frail and mortal thou art, ſubject to death every moment; and woe be unto thee if thou dye before thy ſins be ſlain.* How dareſt thou adventure upon thy Luſts, and the pleaſures of ſin, whenas thou maiſt ſuddenly be taken out of the Land of the living, and caſt into hell, while thou art acting thy wickedneſs? Even then when thou art bleſſing thy ſelf in thy pleaſures, or the gains of unrighteouſneſs, thou maiſt hear that voice, *Thou fool, this night thy ſoul ſhall be taken from thee.*

II. Another means on our part to be performed for the mortifying our ſinful Luſts is, *carefully to eſchew all occaſions of ſin, and temptations thereunto.* He who will dally with occaſions of ſin, is in danger of falling. He who will venture upon temptations unto wickedneſs, is not far from commiſſion of it. Obſerve therefore what occaſions and

oppor-

opportunities, what means and company, have at any time given advantage to thy Luſt, to exert and put forth it ſelf; and fly from them as from Hell. This is a point of true ſpiritual wiſdom, to ſee ſin afar off in the occaſions of it; and by eſchewing the one, to prevent the other.

III. *Obſerve the firſt working of Corruption in thine heart, and carefully ſuppreſs the ſame, not ſuffering it to get the leaſt ground.* Do not ſay, thus far it ſhall go and no farther. Give ſin an inch, and it will ſoon take an ell, as the Proverb is. Luſtful thoughts have oft-times ended in outward uncleanneſs, and actual Adultery. Matth. 15. 19. *From the heart*, ſaith our Saviour, *proceed evil thoughts, adulteries, fornications*, &c. Noting evil thoughts to be the cauſe of the uncleanneſs in the life.

So ſoon therefore as any luſtful or exorbitant thoughts begin to ariſe in thine heart, ſpeedily reject the ſame.

IV. *Stir up in thy ſelf an earneſt deſire to have thy luſts mortified and ſubdued:* when once thou deſireſt in earneſt the deſtruction of thine iniquities, there's hope they will not be long liv'd. For God hath promiſed to ſatisfie the deſire of thoſe that fear him, he will hear their groanings and deliver them.

V. *Complain unto God of the prevalency of thy luſts, and by prayer beg ſtrength from him againſt the power of them.* From God it is that ſtrength muſt be had, it is his power alone that can ſupport us againſt the power of ſin. And Prayer is the means of obtaining it.

VI. *Act faith in Chriſt for the Mortifying thy ſinful luſts and corruptions.* To this end,

1. *Be ſenſible that thou art in thy ſelf weak and unable to grapple with thy Luſts.* Thou muſt deſpair of thine own ſtrength, ere thou wilt take hold on the ſtrength of the Lord. Thou muſt be beaten out of thy ſelf-confidence, ere thou wilt go unto Chriſt. When thou ſeeſt thou art weak, thou wilt turn to the ſtrong hold.

2. *Believe that Chriſt is able to ſuccour and help thee. In him doth all fulneſs dwell.* As he hath a *fulneſs of grace* in his heart, ſo *fulneſs of power* in his hand, whereby he is able to kill all thine enemies. Sin is mighty, but Chriſt is mightier. The Devil is ſtrong, but Chriſt is ſtronger than he.

3. *Believe that Chriſt is, as able ſo, willing to ſubdue thine iniquities.* Thine enemies are his enemies, and he will have their death: if thou be a believer, he hath undertaken for thee. He is thy great High-Prieſt, and thy Lord and King; and hereupon not only by his mercifulneſs, and kindneſs, but by his office and intereſt he ſtands engaged to pity and releive thee: he will not be unfaithful to his truſt, nor deaf to his own bowels, which plead with him to ſave and help thee.

4. *By faith caſt thy ſelf upon Jeſus Chriſt, reſt upon his power and goodneſs, for his help and ſtrength.* 'Tis here in regard of Chriſt's power, as in regard of his promiſes. As our reſting and relying upon his promiſes in a time of danger and diſtreſs, makes them our own: So our reſting and relying upon Chriſts power for help and ſupport, doth make it our own.

5. *by faith wait upon Chriſt in expectation of relief and ſuccour againſt the working and ſtirring of thy corruptions.* Though relief come in but ſlowly from him, yet wait for it, becauſe it will moſt ſurely come in the moſt ſeaſonable time. Hereby wilt thou engage Chriſt to appear for thy help. For as nothing doth more engage the heart of a man to be helpful to another, than an expectation of help from him: So certainly the raiſing up thine heart to an expectation of releif from Chriſt, muſt needs be a great engagement unto him to aſſiſt thee accordingly.

When Chriſt cured many of their bodily diſeaſes and diſtempers while he lived upon the Earth, we find their cure is ſtill aſcribed to their faith. Now what was their faith? They believed that Chriſt was both able and willing to cure them, and thereupon with confidence went unto him for cure, and ſo drew vertue from him accordingly. This you may ſee in the poor Woman that had an iſſue of blood twelve years, who came behind Chriſt and ſaid, *If I may but touch the hem of his garment, I ſhall be whole.* To whom Chriſt replyed, *Daughter be of good comfort, thy faith hath made thee whole.* This is written as all other Scripture is, for our learning, to teach and inſtruct us, what courſe to take for the curing of our ſpiritual maladies and diſeaſes.

Haſt thou any foul iſſue of worldlineſs and covetouſneſs,

neſs, of pride or frowardneſs, of paſſion or envy, or the like running upon thee? And wouldſt thou be cured of them? Do as that poor Woman did: go unto Chriſt, ſet thy faith at work on him; beleive his power and willingneſs, let thy faith touch but the hem of his garment, lay hold on him, caſt thy ſelf on his blood and bowels, wait at his door, reſolving not to return without a gracious anſwer, and then ſee if this be not his anſwer, *Son be of good comfort, thy ſins are forgiven, be thou cleanſed of all thy corruptions, thy faith hath made thee whole.*

Having ſhewed the *Means* whereby the work of Mortification may be effected. I come now to ſhew the *Manner* how it ought to be performed.

1. *Our Mortification muſt be ſpeedy.* Begin to day, let the axe be preſently laid to the root of theſe trees; and whenever you feel the Devil at work, blowing up the coals of Luſt, be inſtantly in arms, give not time to ſin to get head upon thee, reſiſt it in its firſt motions and riſings. Delays herein are very dangerous. That luſt which at firſt may eaſily be overcome afterwards will hardly be kept under.

Why ſhould we not be as wiſe for our ſouls, as we are for our bodies? who having fire caſt into his boſom or houſe, will not preſently caſt it out, and quench it? Woe to thoſe fools who let alone theſe helliſh fires, and trifle ſo long, till it hath gotten the maſtery. You whoſe Luſts are through your own neglects gotten up into a flame, fear leſt it be too late to quench them: fear leſt theſe fires having been neglected ſo long, ſhould now burn to the bottom of Hell.

Vain, wicked, wanton thoughts are evil ſeeds ſown in our hearts by our adverſary the Devil, which if they be let alone will inſenſibly grow up firſt into a blade, then to an ear, and ſo bring forth a diſmal harveſt of wickedneſs and wrath. And therefore our wiſeſt courſe muſt needs be, ſo ſoon as they are ſown, ſpeedily to weed, and pull them up by the roots. To which agreeth that of an ancient, *We muſt not ſuffer thoſe fleſhly vices to grow and increaſe, but rather deſtroy them in their firſt beginnings. Vitia corporis non ſunt ſinenda coaleſcere, ſed in exordiis ſtatim enecanda ſunt.* Hillar. in Pſalm. 36.

2. *Our Mortification muſt be willing and voluntary, not forced and conſtrained.* The Mariner in a ſtorm, caſteth away his goods

goods, becauſe he dares keep them no longer; yet ſtill his heart goeth after them. And this is all the mortification of the moſt, they will caſt off their tranſgreſſions becauſe they dare do no other. Then only are we ſincere in this work, when our hearts are the firſt in all that oppoſition we make againſt our ſins: when we pray againſt them heartily; when we watch, and wreſtle, and ſtrive, and reſiſt them with all our hearts: when our very ſouls long to ſee the blood of our Luſts; and if it were poſſible we might with ſafety, yet our hatred againſt them would not ſuffer them to live. They are like to do ſomething to purpoſe againſt ſin, whoſe hearts do give the firſt charge upon them.

3. Our Mortification muſt be *univerſal*, extending it ſelf to all our ſinful Luſts, with a ſincere purpoſe not to bear with our ſelves in any known ſin. For moſt certain it is, that true mortification, and an adviſed remaining in the practice of any known ſin cannot poſſibly ſtand together. Therefore the Prophet *David*, to teſtifie the truth of his mortification, ſaith Pſal. 119. 101. *I have refrained my feet*, not from one or two, but *from every evil way*: he did not willingly bear with himſelf in the practice of any one ſin; well knowing every ſin to be a tranſgreſſion of the Law. Theſe two words, Ἀνομία & ἁμαρτία, *Sin* and *tranſgreſſion* are convertible. *Whoſoever committeth ſin*, ſaith the beloved Diſciple *John*, 1 Joh. 3. 4. *tranſgreſſeth the Law*, for *ſin is the tranſgreſſion of the Law*, yea *every ſin*, and ſo makes us lyable to the wrath of God, to all judgments and plagues here, and to eternal damnation hereafter. God will not ſpare that ſoul, that will have any one of his ſins ſpared to him. He that would have one ſin ſpared, would have another and another if it ſerved his turn. He that would not have all of Chriſt, would in truth have none of him. And he that would not be rid of all ſin, has no ſincere mind to be rid of any.

Chriſt will have all or nothing: every duty muſt be done, or as good you did none; every ſin muſt be left, or as good you kept them all. Canſt thou let all ſin go but this one? even this muſt go too, or thy life muſt go for it. O friend, ſet thy ſelf againſt every ſin, great and ſmall, open and ſecret, carnal and ſpiritual. Set thy ſelf againſt them heartily, be willing to proſper and overcome; and ſet upon them ſpeedily

dily, let no iniquity live a day longer, nor ſleep a night more in quiet with thee, (only remembring to go forth againſt them in the ſtrength of the Lord) and then we ſhall quickly find thee to be one of Chriſt's mortified ones, who as thou art dead with Chriſt, ſhalt certainly live with Chriſt, and raign with Chriſt to all Eternity.

FINIS.